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ABSTRACT

The proceedings focus on delivery of educational services to American Indians today; educational policies and legislation are priority topics. The keynote address by the education advisor, White House Domestic Council, centers on the federal role in Indian education, dealing specifically with three major administration educational policies--restored funding for educational programs, improved delivery of educational services, and guaranteed quality of education. The convention report contains a panel presentation on "learning from yesterday for tomorrow" in Indian education and an address by the Commissioner of Education, U.S. Office of Education, on the Indian Education Act. Other paper topics include the role of a tribal education division, American Indian postsecondary education, Bureau of Indian Affairs special education line item appropriations, past failures by teachers and schools, white backlash impacts, adult education, the future, higher education financial aids, a model bilingual-bicultural teacher education program (Mississippi State University), parental involvement, Indian postsecondary preparatory academies, tribal sovereignty, and self-determination. There are resolutions on employment, appropriations, financial aids, education (adult, vocational, bilingual, higher, special), government agencies/programs, alcoholism, and drug abuse. (RS)

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REPORT

of the

9th ANNUAL CONVENTION

of the

NATIONAL INDIAN

EDUCATION ASSOCIATION

November 6-10, 1977

St. Paul, Minnesota

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IN MEMORIUM

The 1977 Annual Convention was dedicated to D'Arcy McNickle who died in October of 1977. Art Raining Bird from the Rocky Boy Montana Reservation sang an honoring song in tribute. D'Arcy McNickle, a Cree from the Salish Kootenai (Flathead) Reservation was respected by tribal people for his contributions in many fields of Indian affairs and especially in the field of Indian Education.

He was the keynote speaker at the NIEA Sixth Annual Convention held in Phoenix, Arizona in 1975. We reprint here excerpts from his address "Perspective on Change" for the continuing wisdom of his words.

> The word "education" is probably one of the most misused words in the English language. The things that have been done in the name of education down through the years verge on the scandalous. Those of you who are older - myself - who went to boarding schools in the 1910's and 1920's, know what it is like to be kidnapped from a home community at age six...to have your head clipped and doused with kerosene, and always the thread of the rubber hose to enforce discipline. That was called education.
>
> It's true that education is not the brutalizing experience it was, but neither is it as yet, as I see it, the means by which an individual, born into an Indian community, is trained to live in and contribute to the growth of the community. And that in my mind is what education is about. If not, what else?
>
> The dictionary describes education as "To develop mentally and morally, especially by instruction" (Mental and moral referes) to the history, the traditions, and the beliefs that the dictionary-maker shares with others of his time and place. He is actually excluding a lot of other good folks, other people who have other kinds of uses for their minds; it might be to hunt seal on the Arctic ice...other people who have more respect for their kinfold, for example.

He told of a Navajo monolingual man who is institutionalized in jail and mental hospitals in California until it is discovered that he is not surley, uncooperative or retarded, but rather that the wrong language is being used by those who are judging him.

> This story symbolises what had been the situation of an Indian child in the white man's school system, surrounded by technically trained people, competent people, experts in child development, but who are completely helpless when they confront the child and a society they know nothing about...in the name of education, they try to make the child over into something else.
>
> It is theoretically possible to modify the underlying educational philosophy which comes of the 17th century: "It's not the nature of man, but the

education of man, that makes him barbarous and uncivilized". This has been the theory of education Indian children - to rectify...the incomplete human being. It's questionable how far modification of this theory can go. You have new courses of study, you can have updated teacher training, even Indian participation in school board politics. But you will have only limited effect in changing this philosophy, so long as the goal continues to be assimilation, or, the extinction of the Indian community, in the broad sense, the community of Indians.

The alternative act is recognition of the basic human right, the basic moral right of the Indian community to perpetuate itself. That's what every parent knows, who nurtures his child, guides his growth, gives him understanding. The task of the school is simply to extend this parental concern. The school that devotes its efforts to alienating the child, taking him away from his community, and depriving the community of his acquired skills, is destroying that community...The community must involve itself with the operation of the schools, because in spite of his biased presumptions, the world of the white man is not a safe environment for an Indian child, and it's becoming less and less so even for the children of white parents.

This will not come about easily; it is difficult for specialists and experts to admit their limitations, to allow decisions by non-professionals like parents to take effect and have priority. But it can be done ...it has been insisted on by even smaller minorities than Indians; I am thinking of the Amish, and the Hutterites in Canada...who have insisted on having their own schools and keeping their community intact. That is what must happen and that is the task.

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INTRODUCTION

The National Indian Education Association (NIEA) exists to provide service and advocacy among Indian educators and educators of Indians. The annual convention is among the services provided by NIEA. The following report was prepared as a result of the Ninth Annual Convention, held November 6-10, 1977 in St. Paul, Minnesota. The convention brought together approximately five thousand Indian educators and students representing many tribes, educational agencies, organizations, state and federal offices, and school officials to learn more about and discuss some of the most vital issues facing the delivery of educational services to American Indians today.

The convention targeted prevailing issues and problems still existing. The series of presentations reflected a variety of issues. Each person discussed experiences, perceptions, and/or findings in his/her work to improve the pattern of Indian education.

Because of the great number of issues suggested for inclusion in the convention agenda, the Board of Directors of NIEA prioritized thirteen major issues having potential broad impact on the educational policies and legislations for American Indians.

As noted in the keynote address by Dr. Elizabeth Abramowitz, there are three major educational policies eminating from the current administration in the White House. One is restored funding for educational programs. Another is the improved delivery of educational services. The last is the guaranteed quality of education to improve opportunities and access of education for all students.

With the continuance of Title IV Indian Education Act, there is needed appropriate increases in funding at all educational levels. Specific programs can fill Indian needs for student financial aid, special education, vocational and adult education. In addition, bi-lingual and bi-cultural teachers can be developed at all educational levels. Program funding should be flexible and facilitate maximum control by appropriate units within tribal government.

Dr. Ernest Boyer, Commissioner, U.S. Office of Education, aptly summarized past attempts at delivery of educational services. In his convention speech, Dr. Boyer stated that "many Federal programs in the past were helpful, but too often these programs were fragmented, and without proper focus or coordination." To help insure success in the future there should be a reduction of bureaucratic red-tape and development of stronger communications between the Federal agencies and Indian tribes.

Improved communications have been started with Forrest Gerard's reorganization effort in the BIA. This reorganization requires top management performance which will enforce Indian preference, Indian self-determination, and provide technical assistance. The overall result will be meaningful interaction and participation with maximum tribal control.

Looking to the future, Odric "Rick" Baker, Tribal Chairman of the Lac Courte Oreilles Tribe, and speaking for the National Tribal Chairman's Association, cited the importance of the Indian reservations and people to assume proper roles in the changing world. Also, the tribal sovereignty, and strong central government concepts are essential to growth and development.

The third education policy guarantees quality of education opportunity and access for all students. Of key importance here is the strengthening of the special trust relationship status between the Indian tribes and the Federal government, thereby strengthening tribal government.

Access and opportunity is the intent of Indian self-determination. Convention speaker Dr. Lionel H. deMontigny cited the need for Indians to make greater contributions in different areas, such as electing Indians to Congress. Dr. Abramowitz stated that Congress should increase funding for special programs. One example might be an Indian Sesame Street. Such a program would aid language development, tribal recognition, and cultural improvement.

Conference resolutions, amending and increasing funding levels to Title IV, Indian Education Act; and the proposed House Bill HR-9157, "Indian Basic Education Act," and other education laws and policies should achieve desired education goals. Tribal needs, desires and culture must be realized in areas of special, vocational, and adult education. Higher education must educate and return to the Indian reservations professional men and women working in medicine, law, business, engineering, and government. Simplification and assistance in applying for higher education must be achieved. Financial aid for Indian school development must also be directed to high priority areas. In addition, there must be more Federal recognition of Tribal sovereignty.

Finally, for tribal and Federal governments to make all this possible, the issue of "White Backlash" must be dealt with. All tribal governments should develop strategy and communications to combat the strength of vested interest groups representing "White Backlash."

Other issues discussed in special caucus sessions were the American Indian Policy Review Commission's Report on Indian Education, School

Construction, and the Report of the Federal Interagency Committee on Education. In addition to the focus on these issues, there were sixty-five other individual workshops conducted on topics specifically mandated for inclusion in the convention agenda. However, it was virtually impossible to include either all of the sixty-five, or all of the thirteen priority issues in the first part of this report. Because of the great number of issues, not all were itemized, but the essence was included in the needs and recommended solutions for specific issues and are expressed in the resolutions adopted from the sessions held.

These papers were condensed and excerpted only in extreme cases. The opinions of the presentors are not necessarily those of the Association. After presentation of papers, conferees both agreed and disagreed with presentors, often debating particular issues until a degree of concensus was reached. The culminating resolutions passed by the general assembly are a result of the membership's decision-making process.

The reward for our efforts here will depend on how you, the reader, and the convention participants are able to benefit from these presentations, and what are usually the most valuable--the informal discussions and personal contacts which are afforded by such gatherings of highly motivated persons.

On behalf of the Board of Directors and staff of NIEA, I wish to thank all the individuals and organizations who planned for and participated in the convention. My personal thanks go to the people who assisted with the typing, editing, and printing activities.

Finally, great gratitude is given to the Bureau of Indian Affairs for making this report possible.

Joseph Martin
Convention Coordinator/
Editor

PART I:

PRESENTATIONS

KEYNOTE ADDRESS

Dr. Elizabeth Abramowitz
Education Advisor, Domestic Council
The White House

Good morning.

I am both pleased and humble to be invited to address you here this morning. I am the student, you are the teacher. Our positions are reversed this morning. My job is to listen and to learn, your job is to speak and to teach. As a student of Indian Affairs in the Carter Administration, and as a member of another tribe that has known and continues to know the meaning of oppression, I bring you greetings.

My message this morning is a simple one. The Administration reaffirms its commitment to self-determination. We reaffirm the committment to respect the integrity of Indian tribes, Indian customs and Indian ambitions. We reaffirm the commitment to Indian self-determination without termination. This is the cornerstone of the present Administration's policy toward Indians. I promise you that no ground will be lost, and much will be gained as we work together over the next four years. Education is the key to human development. It is the key to Indian development, as Pat and others have often said to me.

I would like to stop for a moment and dwell on a few statistics, most of which everyone here knows on a very human level. The first being the leading cause of death among Indians. The leading cause of death right now among Indians is heart disease, followed by unnatural causes, accidents, cirrhosis of the liver and suicide. The birth and death rates among Indians are higher than average, indeed the life expectancy from birth for Indians at the present time is 65 years as opposed to 72 years for the population at large. I suppose if you look toward the future the most helpful and hopeful statistic is that infant mortality has drastically dropped. In 1955, 55.7% of 1,000 births experienced infant mortality. Today it is down to 18.7% per 1,000 births. It is still higher than the general population but it has dropped dramatically which obviously means that the Indian population is increasing as a whole. Such indicators do point to some real gains in the last 20 years and especially in the last five years, but there is also, as all previous speakers have said, much to be done. Income among Indians is now, at best, 2/3 of that of the general population. Poverty is rampant--one out of every three Indian families lives in poverty.

Education is the key. Education is the source. Education is the hope for human development. Educational policies are created in a social context and these statistics point to what that context is. Between 1960 and 1970, the percentage of Indians 25 years and older who had completed high school increased from 16.5% to 33%. This is a real improvement, but it is still below the national average, where over half of the population 25 years and older had completed high school. College education has doubled as well. In 1960, 1.5% of all Indians had completed four or more years of college. Today 3.8%. A convention of

this size would not have been possible in 1960. Progress? Yes, but a gap remains and it is up to all of us to close it.

This brings me to why you asked me here today to discuss the federal role in Indian education. It is unique, direct, continual, broad, and it is also very complicated. There are six agencies who have special Indian programs. Most of them are going to be discussed this afternoon in the context of your convention. These are: the Bureau of Indian Affairs; the Indian Health Service; the Department of Labor (Concentrated Employment and Training Program; the Department of Health, Education and Welfare, Office of Indian Education and the Office of Native American Programs; Housing and Urban Development with the low rent public housing programs; and the Department of Commerce, Economic Development.

The amount spent in these agencies over the last few years has increased. In the fiscal year 1976, $1.53 million was spent; in fiscal year 1978, $2,045 million, and in fiscal year 1979 there will be an even greater increase. There are three major federal Indian education programs which I am beginning to understand, thanks to the guidance and patience of the National Indian Education Association. There is, of course, the Bureau of Indian Affairs, the Indian Health Service, and the U. S. Office of Education, Office of Indian Education.

Estimates on the number of Indian students vary but they generally center around 300,000 and at best guess, 75% of all of the Indian students are in public schools. This means that the U. S. Office of Education and the Indian Education Act are absolutely critical!

All of the attention and effort put into improving those Acts will improve the lives of most of the Indian children in school. The administrative priority for Carter's Administration includes Impact Aid. As you may know, reforms in Impact Aid are a major consideration, but I want to say here and now that there is no change proposed in the Indian Aid portion of the Impact Aid legislation. I repeat, there is no change proposed.

As we go into reconsiderations for the Elementary and Secondary Education Act which is now expiring, there will be no change proposed that will upset the Title I funds set aside for the Bureau of Indian Affairs to date. In the Indian Education Act, continuing legislation is also needed. Our emphases in this Administration are improved operations and greater accountability by local schools where necessary, as well as increased funding to the extent that we can do it.

The U. S. Office of Education's Indian Education Act increased its funding for this program and for all other programs. Between last year and this year, there will be a $4 million increase in the Indian Education Act programs. That increase is not out yet because as you know the legislation is still tied up in Congress. The appropriation's bill is still caught up on the question of abortion. When that issue is resolved, there will be more money going into the Indian Education Act for this school year and for next year.

There has been an increase in monies for Indian Education programs.

In the Office of Education, it has gone from $220 million to $239 million in the last two years. In the Bureau of Indian Affairs it has increased to $201 million. These are small amounts compared to what is needed, but the direction is right, the improvement is there and the push to keep the funding increase is there.

When this legislation comes out of Congress, there will also be the very first scholarships for Indian students in health. For the first time, there is $6 million which will prepare scholarships for 400 students to pursue health careers. For those people present today who worked for that piece of legislation, we should stop and say thank you because this is major step forward. It is long overdue but it is here now. Another major area of concern is the reorganization of the Department of Education. The matter is currently undecided and it will be up to the President to determine what sort of organization he wants for all of Education, but as I reassured the members of the National Indian Education Association and the members of the Tribal organizations when we met, there is no plan to move the BIA schools into HEW or whatever would be the revised structure for education.

There is another reorganization going on within the BIA which is under the direction of Forrest Gerard and his staff. We are eagerly awaiting their recommendations and are willing to work with them in any way possible to improve the quality of education for Indian children in reservation schools. We are looking to them for guidance and what they believe will be an improved structure. It will be up to us to help them get it.

There are major educational policies in this Administration. If I were to summarize them, there would be three. One is the restored funding for the educational programs which includes Indian educational programs. Another is the improved delivery of educational services, and the third is a guaranteed quality of education to improve opportunities and access to education for all students.

There are, however, unresolved issues both old and new in which we and I seek your guidance and counsel. Somewhere near the top of this, I would put the priority of meeting the mandate for Public Law 94-142 Education of All Handicapped Children Act in the Bureau of Indian Affairs Schools. This law requires that by the fall of 1978 all children, including children in BIA schools, will be appropriately placed, and identified and will have an appropriate educational program if they are found to be in any way physically, emotionally, or intellectually handicapped. This law gives many people numerous problems. As a minority, I will mention the problems it gives me. Two major points are the possibilities of discrimination and labeling It is a problem to find or develop a culturally appropriate test to determine whether a student is really handicapped, to test whether he is intellectually able or merely culturally different. I think that nowhere will you see this more clearly as a problem than among Indian groups, both in public schools where they are now moving to implement this law, and in the BIA schools where they will have to move to implement it also.

And, on top of all this, parents' signatures are required to give approval for the placement of their children in special services during the course of a school day and to identify their children as handicapped. This means all of us must be certain that parents understand what it is they are being asked, and what is being done to and for their children in the name of goodwill. I worry tremendously about this and I hope you worry about it also. The opportunities for abusing this law are great, but the need of the law is just as great. We must protect the rights of the children while we implement it.

To dwell on PL 94-142 a moment longer, there is a major lawsuit brewing in California. This lawsuit is in San Francisco and involves Larry P. vs Wilson Riles. Riles is the State Superintendent of Instruction. What this suit deals with is the intelligence testing for placement in special education classes. Larry P. (not his real name) is a Black student. He and several others had been identified and placed in special education classes on the basis of tests that the complaintants say are culturally inappropriate, discriminatory and thereby misplace cuiturally different children. Take that case, magnify it, and place it anywhere you are dealing with Indian children. What you are saying is that we will take the Stanford Binet Intelligence Tests and by using the Wechsler Intelligence Scale for children as a measure, you will identify placement of low-scoring children in special education classes. What are we doing to these children? How are we treating them? Attention to this is critical, in particular for Indian children.

For a footnote, the federal government entered the Larry P. case on the side of Larry P. The Government said that such tests can in fact be discriminatory and placement inappropriate. I should point out that Public Law 94-142 states that testing must be appropriate and the tests must be culturally fair. If I belabor this area, it is only to point out the gravity of the issue and the importance of attention to it. We cannot let it slip by or we condemn another generation of children to being called inferior, intellectually slow or anything but talented.

Another major area of concern is in competency-based testing and curriculum. There are now over 30 states that have implemented a competency based testing program. What these testing programs do is to identify students who have fulfilled whatever minimum standards are required for graduation. Some states such as New Jersey have developed a two-tiered diploma. One tier states that <u>you came</u> and received a certificate of attendance, the other is a diploma which may help you get a job or get into college and says that <u>you learned something.</u>

The real danger in this is the obvious one. That is, if you received one that says <u>you came</u>, what have you got? What will that say to anybody who wants to evaluate your credentials? The real concern is, again, in the whole area of testing and measuring what the competencies are that a student should carry away from school. We do presume a lot. First, we presume what will be appropriate for the society in which the student wishes to enter, whether that be on a reservation or in a city. Second, we presume that one test is good for everyone, and third we presume to know that we are actually measuring something valid.

Over 30 states now have implemented such programs. It is the wave of the future, and in the next four years we will see the complaints that will arise out of this. It is not an area in which the federal government is heavily involved because it is a state matter. It is also an area that bears careful watching.

The quibble here is not to determine whether you learn something, but it is to be certain that determining whether you learned something is not an end in itself. To learn something, there must be some instruction. It is not to wait until you are in the twelfth grade, when they give you a blue or pink certificate, send you out the door and say "thanks for coming." Instruction and learning should happen in the first years of school. So, the major issue here is to be certain that the so-called competency tests are geared for the culture in which that student will work and for the ambitions that student has for his own future. Parental awareness is greatly needed, as indeed, parental awareness and involvement is needed in implementing Public Law 94-142. My sincere hope is that the National Indian Education Association will watch this issue over the next few years and be mindful of what its implications are for Indian children.

Another major unresolved issue that is not new, but is rather old, is the education of gifted and talented Indians. This is an underdeveloped program area and to put an editorial note in it, this is an area that is of great personal concern to me. We always presume that if you are gifted and talented you must be wealthy, certainly white, and usually have blue eyes and blonde hair. Well, I challenge that, as I am sure you do also. It is indeed our responsibility both inside and outside government to find that talent and develop it. The research is needed to gather the necessary tools to identify gifted and talented students of different cultures, especially among different tribal cultures.

More pilot programs are needed to stimulate giftedness and talent among American Indian children in public schools and BIA schools. This is not elitest in its nature because what the research suggests is that the general ability level of a school goes up if you have a gifted program there, because more attention is given to excellence, accelerating improvement, and toward pushing the student ahead. Having a gifted program in a school and not making it something that only happens in Room A but running it throughout the school, generally raises the ability level of the whole school. All students benefit from it, not just the few who are truly gifted or exceptionally talented.

The federal government's share in this has been in terms of programs that recognize excellence achievement. One is the Presidential Scholars Program. This was started by Lyndon Johnson in the 1960's. The purpose of the Presidential Scholars Program is to search out the high school seniors who are at the top of their class and are ranked nationally within the tenth percent upper talented levels, then, one male and one female from each state in the Union and 15 students selected at large, males and females from the trust territories separate from Puerto Rico and students from schools abroad are selected to be recog-

nized as Presidential Scholars to come to Washington, D. C. to receive a medallion from the President and to have a hosted involvement in the work of the federal government. The main idea is to reward students who have excelled wherever they are.

As a White House person sitting on the Board of the Presidential Scholars Program, it is my sincere hope that more Indian children will come into the program and will be so honored.

Another program which is for adults is the White House Fellows. Again, the aim is for the Federal Government to reward excellence. While there is not an age restriction on entering the program (it used to be under 35), the purpose is to reward excellence among professionals who wish to apply for it. In the past, very few minorities have participated in this program and it is especially true of Indian students, young Indian professionals.

The President sent out a mandate this time to implement an active recruitment effort to bring in more under-represented minorities into the White House Fellows Program. I sincerely hope anyone here who has an interest in being a Fellow will apply. The competition is rigorous, but the more who apply, the better it will be.

The federal government involvement in the gifted and talented goes along two tracks. One is at a demonstration level with a meager pittance in the amount of money for demonstration programs in the schools. The other is rewarding excellence in high schools, such as the Presidential Scholars Program and in the professional life such as the White House Fellows. I share this with you in hopes that if it at all appeals to you, you will become involved in it to the extent that you want to.

Another area of concern is early childhood educational programs, especially in the BIA schools. Only a fraction of the children are now being served. Obviously, a great deal of attention is needed here. Consider the use of educational television. How nice it would be if there were an Indian Sesame Street. Such a program would be a good opportunity for language development, tribal recognition, cultural involvement and cultural pride, and, I daresay, it would be a popular program all the way around. There is now a program for Spanish speaking children, especially Chicanos, Villa Alegre. There is also Sesame Street itself, but there is no Indian Sesame Street.

I would also like to discuss dropout prevention techniques. The key to dropout prevention, as we all agree, is quality educational programs that stimulate you to stay in school rather than leaving it or allowing you to be pushed out of it. Quality education is funded, hopefully, in the Indian Education Act programs. Obviously, quality is the thing we have to be certain takes place. If we have quality, then we have affected the lives of 75% or more of the Indian children in school and we will also dramatically reduce the dropout rate. There is also a need to extend the program into secondary schools and to summer schools as a regular routine and to include all programs for Indians. Over the

next year. I do hope we make significant gains in that direction. I personally and with the help of the National Indian Education Association and all other groups, will do my best to move in that direction. Also the kinds of experimental programs and demonstration models that are possible under Part B of the Indian Education Act, may do much to show us how to relieve or decrease the high, but decreasing dropout rate among Indian children.

There are two other areas I would like to breifly discuss. One is Indian preference. This is not a new issue and it is not a resolved one either. The Civil Service Commission has been working on reform reorganization since the Administration began. There are three people who are Commissioners of the Civil Service. The Chairman is Scotty Campbell who was an administrator in the Johnson Adminstration and one of the architects of most of the social legislation of that period. Another is Jules Sugarman from the State of New York. The third person is Ersa Posten, who is the first Black woman to be on the Civil Service Commission. These three people are trying to do what will amount to a minor revolution of the Civil Service Commission by revising its rules and by making it possible for greater employment opportunities in Indian preference and in affirmative action.

I want to thank the members, especially Patricia Locke for her graciousness in helping me understand all the nuances and issues involved in Indian preference. It is a matter we are working on now. It is not going away and I hope we will be able to do something significant there. We shall certainly try, I promise you that.

I would like to say something about affirmative action, which is part of the Civil Service reform effort which includes Indian preference. This Administration took a firm position in favor of affirmative action in the Bakke Decision. Affirmative action works and it is valuable, legal, and appropriate, and we will have it, keep it and defend it. There was no retreat from that point. The Bakke Decision, when it comes this Spring, will have much to do with all of our lives in terms of contract preference, set-aside programs, economic development and 8A set-asides among other areas. The major challenge has been, at least in the government's brief, to try to contain that decision as much as possible, to make its scope narrow and to make it limited.

In Los Angeles last week, to show you how serious this can be, a judge decided in the Federal Court that the set-aside program in the Public Works Bill which says so many contracts must go to minority contractors, was illegal and unconstitutional. He felt it was a quota and he was taking what he believed to be the high road and he put his foot down on quotas. The federal government does not agree and will not support such a position. It is important to keep affirmative action intact and all that it implies for Indian preference, economic development, and for the future of the society.

An area of great concern to many people is the need for good baseline data with which to set standards for quality education for Indian children. A national needs assessment has begun in the Office of Education, as you all know, and NIEA participates in it. Its purpose is to begin the kind of baseline data that will enable us, once and for all, to set some directions for the next few years. It includes several areas where research is needed, not the least of which is the

identification of the characteristics of what constitutes a competent teacher for Indian children. Now certification is a state requirement and function and the states determine what standards to set. But that does not mean the federal role is completely inappropriate. Ours is to determine what good criteria for selection is. Is it 30 hours of practice skills, or is it something else? Is it an understanding of Indian language and culture, or is it six credits in French? Our role is the research role which has its own advocacy to determine what we mean when we say quality and how we can get there. Again I say this is the cornerstone of the present administration, and we must use the research capabilities of the federal government to define quality.

Much remains to be done but much has already begun. The Carter Administration is pro-Indian, pro-self-determination, and pro-human rights. The federal programs are imperfect instruments, but they can be made more effective and responsive with your aid and guidance.

As I said in my opening remarks, I am the student, you are the teacher. Through that partnership we shall succeed, we can not possibly fail. We shall continue the development of the Indian people and give those who follow us the life we never had, as our forefathers have done for us.

I thank you.

PANEL PRESENTATION

"INDIAN EDUCATION - WE LEARN FROM YESTERDAY FOR TOMORROW"

Moderator:

Patricia Locke
President
National Indian Education Association

First Speaker:

Odric "Rick" Baker
National Tribal Chairmen's Association
(Tribal Chairman for Lac Courte Oreilles Band of Chippewa Indians)

Second Speaker:

Veronica Murdock
President
National Congress of American Indians
Colorado River Tribes

Third Speaker:

Dr. William G. Demmert
Director
Office of Indian Education Programs
Bureau of Indian Affairs
U.S. Department of the Interior
Washington, D. C.

Fourth Speaker:

Dr. Gerald Gipp
Deputy Commissioner of Indian Education
United States Office of Education, Office of Indian Education
Washington, D. C.

PATRICIA LOCKE
CHIPPEWA/SIOUX
PRESIDENT
NATIONAL INDIAN EDUCATION ASSOCIATION

Welcome to the Ninth Annual Convention of the National Indian Education Association. I have appreciated working with your Board of Directors this past nine months. As you know, our Board officers were elected in March of this year and we have been meeting almost monthly since that time. Your Board has been working hard to develop policy recommendations in Indian education based on your resolutions over the past years. These policies have been articulated in written and oral testimony to the United States Senate and House of Representatives, to the White House and to other policy makers in the federal government.

The NIEA Board of Directors has taken the lead on your behalf, to consolidate Indian opinion regarding Indian education. We have worked closely with the two national tribal organizations, the National Tribal Chairmen's Association (NTCA) and the National Congress of American Indians (NCAI). We have also worked with special interest, regional and local organizations to learn about and support their important education issues.

The NIEA, the NTCA, and the NCAI, representing broad national constituencies and working closely together, have accomplished the following this past year: we submitted an addendum to the Task Force V Report on Indian education of the American Indian Policy Review Commission; we testified together after reaching consensus on Indian education issues before the Congress approximately seven times; we have participated in breifings before Mary Berry, the Assistant Secretary for HEW and before the House Advisory Study Group on Indian Education.

Our Board of Directors hopes that this NIEA alliance with NTCA and NCAI will continue in future years.

When we have expressed Indian education needs to the Congress, we have tried to express these needs in the context of the cultural values of the tribes. We have kept in mind the values of our people so that these values of generosity, compassion, respect for the elders, and concern for the group can be transmitted via the educational process to our children and grandchildren. Our curricula must reflect these values. We can work to make teacher training and the development of teacher competencies reflect these values. This is why our conference theme is so important. We must truly look to the beautiful values of our ancestors and make them stay alive today as we develop our educational systems for the cultural survival of the tribes.

All of us as tribal members have certain responsibilities to our tribal governments. We, as educators, have an obligation to provide information to our tribal councils so that they can make decisions to improve the quality of education on our reservations. We need to help our tribal

governments to develop tribal departments of education so that there will be consolidated and comprehensive education planning and programs rather than the fragmented education committees that now prevail. We can help each tribe to develop it's educational philosophy based on that tribe's cultural values.

I hope you will keep these thoughts in mind as you work at the workshop sessions to refine and develop policy relating to the thirteen education issues that you, our members, have identified as the most critical concerns in Indian education today.

Good luck to you and thank you.

ODRIC BAKER
CHIPPEWA
TRIBAL CHAIRMAN
LAC COURTE OREILLES BAND

I am pleased to be present with such a fine group of dedicated people at this conference. Certainly the conference is addressing on of the most important aspects of Indian life, particularly when we address the issues of the future, how the Indian reservations and people can assume the proper roles in the changing world, and how we are going to compete with various interests that we have before us. The National Tribal Chairmen's Association has adopted the position that sovereignty of the tribes, the strong central government concept, is essential to growth and development in every aspect of human affairs.

In order to pursue the goals and ambitions of development, and development of the tribes, it is essential that Indian people recognize their mission, obligations, and goals in pursuit of tribal government. I believe the only way that Indian philosophy and idealism can be brought into perspective is through the tribal governments. One of the problems we face is the failure of all the people in this country to recognize the importance of the values we have derived from the Indian culture. Indeed, some of the problems we are facing, such as the "White Backlash" have come from the lack of recognition of our values.

In fact, the Indian, through the process of developing their education programs must recognize the importance of tribal government and begin the process of asserting every effort to gain proper recognition. In the past, we have gone through the extermination policies of the 1800's only to be subjected to termination, including our education of the early 1950's. As a result, I have found that when we attempt to negotiate the business of tribal government and manage the affairs of Indians of reservations today, we still have a lack of talent to devote to those kinds of problems and projects.

The character of the education of Indian people has not always been to their best advantage. It was not too long ago that Indians were regarded as savages and we certainly did not find encouragement from the federal system or from the people we had to deal with to develop and control our lives. Indeed, I feel the reverse was true. Because we were considered savages the white man said, "Well, we cannot teach these people anything, so the best thing we can do with them is to make peaceful farmers out of them."

Quite a few years back in the educational process that was part of the termination effort in this country, there was a trend towards the development of butchers, bakers and candlestick makers. Lately we have got some attention given to educating our students to become doctors and lawyers. So, I feel our business should be in the process of catching up and developing strong tribal advocacy organizations, strong tribal governments and strong associations such as the National Indian Education Association. We must also develop politically oriented efforts that will help us begin the process of catching up, not merely joining the 20th century, but preparing us to enter the 21st century as well. Only recently have major steps been taken in education towards these future oriented concepts, but there remains the whole broad spectrum of tribal specific education to be dealt with.

One of the continuing problems we have is with the funding process. It appears there is a verbal commitment on the part of some agencies in the federal system to deal with Indian education, but there have been no practical solution as yet so that money, facilities or support can be channeled through the tribal government. These are just some of the problems we face in the management of tribal affairs and, of course, the process is always cumbersome. It is also very difficult to get federal bureaucrats to recognize what the tribe's problems are and how we manage tribal government. It is important that funding dollars continue to flow through tribal government, so we can properly assess what is happening and continue to promote programs to improve tribal governments.

What I have see too often around the country is that the educational process is without any coordination with the tribal government. We try to educate a tribal member and send him off to school and the next thing you know he is lost in the city working someplace. If you as students are thinking about developing the reservations and offering something to provide a future and a home for your children, your grandchildren, and generations to come, I believe you had better start talking about what their needs are on that reservation in terms of education today and what kinds of professionals we are going to need in the future.

For years, things have been changing in a good way because Indian college graduates today are going to need jobs and a place to function when they get out of school. These are the kinds of things that tribal governments are talking about because we have seen education going into certain fields that are not appropriate to the tribal problems for today's world and in the near future. For example, we have had welders on our reservation coming out of our ears, but now we have a nice new computer there and we do not have anyone to operate it. We do not have the technicians. A heavy demand is being put on us concerning the reports and regualtions that come down to us from various programs that we cannot negotiate because the management people are not there. We must talk about the development of our professional people such as doctors and lawyers, and these programs have not been developed to the point where we can begin to look for impact and growth.

So, I say once again, it is essential that we recognize the importance of administration and operation of programs through the tribal governments and urge the NIEA to take a serious look at it. I hope what we find can be used to develop future programs that will benefit all people wherever they may live and that the continuity in the future for Indian reservations may remain a great asset and a legacy for the future.

Thank you.

VERONCIA MURDOCK
MOHAVE
PRESIDENT
NATIONAL CONGRESS OF AMERICAN INDIANS

I am very pleased to be here. I think I can say on behalf of the National Congress of American Indians (NCAI) that we do support those issues that were so well brought out by Mr. Rick Baker of the Lac Courte Oreilles speaking for the National Tribal Chairmen's Association (NTCA).

As you know, the National Congress of American Indians was founded in 1943 as a result of the foresight of the tribal leadership at that time. They knew it was important that Indian tribes form a united effort to confront the many issues that faced American Indians then as well as today.

One of the areas I am concerned with in my new position as President of NCAI, is that the information, testimonies, and problems we have and also what we see as achievements for the reservations in education, sovereignty and jurisdiction, are not really understood or even addressed by many of the people that represent us in Congress, in the states, in the counties, and everywhere in Indian country. I feel that when we talk about education, it has to be many faceted. When we get up here and talk about the programs, the funding processes and the monies available, it does not focus on immediate problems because the issues and problems that arise in Indian country face us on a daily basis. Problems exist in every aspect of maintaining our sovereignty and gaining the right kind of education for our children.

One of the speakers mentioned that many educational concepts are reverting back to what the Indians have accomplished within their own family and traditional educational structures. This can be extended to foods and other aspects of material culture as well.

When I talk about education being many-faceted, an important concern is to educate the general public about Indians, what we are striving for and why we maintain such close ties to the land, water, and to our cultures. The general public should have as clear an understanding as Dr. Elizabeth Abramowitz who seems to have a keen insight on the problems we face. We need to tutor other people as well.

It is very important that we reach out to the general public because we have so many issues that face us. It is difficult because non-Indian people hold the purse-strings, have the influence, and often times speak for us, like our congressional leaders do. How many of you have written a letter to them lately? How many of you let them know your educational concerns? We should initiate a constant effort to maintain contacts with the Congress. To react on a piece meal basis just won't get the job done.

Recently I was discussing Indian water rights with others in Washington, D. C. This is a major issue in the southwest where I am from. The comment I received from Indians was, "If it is so important to you, why were you not in here every day, every hour?" Sometimes this is impossible for us who live on the reservations. Fortunately, we have organizations like the NCAI, the NTCA and the United Indian Planners, and other Indian advocates in Washington, D. C. We have been making an effort to pull

these groups together. I am glad to hear Mr. Baker say on behalf of NTCA that they will continue to work with the National Indian Education Association (NIEA). I think I can say on behalf of the NCAI that as long as we can have a united front, we will continue to progress. When the majority rules or when we feel left out, we should remind ourselves the many times we have been defeated simply by not standing united on one thing. If we do want to see a united front, to get our children educated, to get our land bases secured, and to have jurisdiction fulfilled on the reservation, we must talk with people, our neighbors. They have a point of view which we must respect and they must respect our point of view. This is how our elders worked with people.

I remember when the last War Chief of the Mohaves took a trip to Washington, D. C. When he returned to the reservation, he told his people, "The white man is as many as the leaves on the trees around us and we must go forward, we must learn their ways in order to live by them." He did not say anything about forgetting our culture but I feel that has to be an important foundation for us. We must preserve that for our children forever. Because of the forces that are outside our communities, our Indian people, as nations, must be addressed as nations. I think this is true.

Our tasks are many in education. We have to move forward in all areas. I know you have set 13 priority issues and that is good. An additional area I would like to see addressed is how to reach the general public. Outside forces are far greater than ours and they are coming to the forefront. We must have a comprehensive way of dealing with these people, and you, as educators, can assist the NTCA, the NIEA, the NCAI and the different organizations to get this message across. I really believe that in order to progress, we are going to have to make this a comprehensive effort.

Thank you very much.

DR. WILLIAM G. DEMMERT
TLINGET AND SIOUX
DIRECTOR, OFFICE OF INDIAN EDUCATION PROGRAMS
BUREAU OF INDIAN AFFAIRS
U.S. DEPARTMENT OF INTERIOR
WASHINGTON, D.C.

"Indian Education--we learn from yesterday for tomorrow." I'd like to speak to this theme related to my Tlinget tradition, and to what I have learned in the past nine years as a participant in the Indian Education movement nationally, as a practicioner in the classroom since 1960, and as a member of a family of teachers since the 1930's.

I learned from my grandfather that the diet of young girls is important to develop the strength of their children and that if they wanted to have strong young babies that they start with that diet during the very first days of their lives. This important information was reinforced during my quest for a doctorate. I learned from my family that their

influence and support is important to the future success of their children and that their active participation in my learning process was critical to continuing in my current profession.

Research in the last few years clearly points out that programs with evidence of success have this ingredient and many of the speakers that you heard over the past few years, including this morning, reinforce that concept.

I started in the classroom in 1960 as a teacher in the 6th grade. I moved through different school systems for about 10 years, working in both elementary and secondary, as well as post-secondary programs. In the last five or six years, I have been working at the national level, first in the Office of Education and then in the Bureau of Indian Affairs. I realize that the single most important factor of the formal education process is the classroom teacher. The rest of the education community has learned that one's cultural identity and values are important to the learning process. I think Indian parents, communities, members, tribes, have known this for centuries and have done a tremendous job in the last 486 years resisting all efforts to destroy that faith in our cultural identity and values.

Finally, the non-Indian community has learned that the mother and early childhood education are critical to reaching academic and survival skills. Our forefathers knew this and started to train the young men and women at birth and I have learned that if we wish to again help provide direction in this land as leaders rather than reactors, we must implement and reinforce this particular practice.

These lessons of our forefathers are, from my perspective, some of the most important in Indian education.

Thank you.

DR. GERALD GIPP
STANDING ROCK SIOUX
DEPUTY COMMISSIONER OF INDIAN EDUCATION
UNITED STATES OFFICE OF EDUCATION, OFFICE OF INIDAN EDUCATION
WASHINGTON, D. C.

It is a pleasure to be with you today and I would like to share with you a few concepts that I am concerned about in regard to Indian Education.

What I would like to pose to you is a very basic, fundamental, philosophical question that exists. Pat touched on it earlier when she asked the question of Indian Education, what does it mean? Does it exist as a pedagogy? What does it mean to us as individuals, as tribal members, and as educators of Indian children? I feel that today, many times we are caught up in the hustle and bustle of life trying to implement programs and gain funding and sometimes we forget what our basic philosophy is about in education. I think we must take a step back at some point in time, a reflective step, and try to analyze just what Indian education means to us as educators. I think it is incumbent upon you as educators and as leaders to do just that. Redefine for youselves within your community exactly what education

means to you. I sincerely believe this is a clear function for the Indian educational community. This is based on the premise of recognizing that there is a tremendous diversity in the meaning of Indian education. We cannot forget that this diversity still exists and we must allow for its existence and take it into account when we consider programs and the regulations that are developed. In this society we give a great deal of lip service to the concept of cultural pluralism. We must do more than pay lip service to the reality of tribal diversity in the implementation of our programs.

The Indian Education Act of 1972 is an historical landmark piece of legislation and I think the individuals who are responsible for bringing about that particular Act are to be commended. We are beginning to see, particularly in the public sector, that schools are beginning to recognize the fact that they do have Indian students in their classrooms. Also, they are beginning to recognize their special needs, which , of course, means that a large number of Indian parents are becoming involved in the education of their children. The intent of the Act, as we all are aware, is to meet the special educational needs of the Indian child.

I have some basic concerns I would like to share with you that revolve around our office. One concern is trying to develop priorities for the Indian community. Recently we have been asked to establish more specific kinds of priorities and direction for the programs in Title IV. I do not agree that our office should be doing that. I feel this is an area that should be reserved for the Indian community.

The second concern I have revolves around the inclusion of cultural components under the Indian Education Act. It is a concept that I think we generally agree on. There may be individuals in this society, however, that do not agree with it. It is important that you and our office work together to support and clarify within our legislation that particular concept that is the inclusion of cultural components. This is an issue that seems very simple, but I think it is one we must put forth very carefully.

Recently, the new Commissioner of Education, Dr. Ernest Boyer, has set forth three basic thrusts in the Office of Education and I would like to briefly share those with you. He talked about the concept of access and about those individuals and groups who have been historically bypassed in education. Obviously, we as an Indian community, fit that segment. He also talked about the quality and excellence of programs. I feel this is also relevant to our concerns. Aside from simply obtaining funding, we must begin to look carefully at the type of programs we implement and their quality. We must assess our successes and failures very carefully.

In addition to that, he talked about new directions. This is something we are concerned about in Title IV. What kinds of new approaches can we begin to foster through our various programs?

So, I put forward to you a question that seems quite simple, but it is one we must reflect upon. That is, what does Indian education mean to you? I hope you consider that question carefully in the next few days and the days to come.

Thank you.

DR. ERNEST BOYER
COMMISSIONER OF EDUCATION
U.S. OFFICE OF EDUCATION, DHEW
WASHINGTON, D.C.

I am delighted to be at this convention. I know full well that the goal of the National Indian Education Association is educational equity and educational excellence for Indian children all across the land and I wanted you to know that this is a goal I deeply share. I want to say, personally, that I pledge to you that we will push aggressively to expand the educational opportunities for all children and adults, opportunities which have, so far as we know, been ignored, and dreams which for far too long have been denied.

It is no secret to this audience that for years the story of Indian education in this country has been a story of frustation and despair. It is no secret to this audience that, for many decades, even centuries, the financial support for Indian Education was miserably low. The quality of the schools was distrubingly poor, the attendance patterns of Indian students was unhappily very erratic and the failure rate among these children was tragically high. It is no secret to this audience that the Indians were frustated and agnered by policies which ignored their special needs, denied their unique talents, suppressed their great traditions, and refused to let them participate as partners in the eduation of their children. Even after the passage of the landmark Johnson O'Malley Act in 1934, which first gave funds to the state and local school districts, Indian children were for many years still scandalously under-served.

As recently as 1970, it was reported that 70% of the Indian students enrolled in public schools were disadvantaged and that only 25% of these needy students were receiving the kind of academic help they needed.

Now it is true, of course, that many of the federal programs in the past were helpful, but it is also true that too often these programs were fragmented, all too frequently these programs were without focus or coordination, and in the midst of the confusion, it was the Indian children who were victimized. It was the Indian children, not the bureaucrats in Washington, who continued crisis in the classroom. I submit to you that this is a tragic legacy which cannot be ignored.

I am also convinced that a new day is beginning to emerge, and personally, I have a sense of hope first, because the academic focus of Indian education has been sharpened and funding has increased. The Indian education act of 1972, usually referred to as Title IV, as most of you well know, pushes for excellence in public and Indian controlled schools. Last year, in Part A of that Act, grants totaling $37,000,000 went to 1,100 public schools where 300,000 Indian students were enrolled. These grants not only helped Indian children learn the basic skills, they also helped teachers to teach the heritage of Indians which has so dramatically enriched the lives of all of us.

Last year the Minneapolis Public School District received a $393,000 grant to serve almost 3,000 Indian children. In this program, children

are focusing on the basics, and on their origins as well. In the North Wind Warrior Program, for example, twenty children are working together as a team to incorporate North American culture and values in the classroom. Syracuse, New York, has a special project to meet the needs of Mohawk, Onandoga and Oneida children. The children learn about the longhouse, the Mohawk language, they learn about the past in order to understand their present and to face with greater confidence the future. In Tuscon, Arizona, there is an outreach program to serve all 950 identified Indian students enrolled in the public schools. This grant totals about $103,000 for informal counseling of students, teachers, and parents, curriculum development, cultural activities and student tutoring. The Native American Development Program in Saginaw School District, involves 448 Indian students. The project includes field trips at Indian historical points in the Saginaw Valley and the development of Native American curriculum and teaching materials for various grade levels. Also in Arizona, there is a program to train health professionals to work on the reservation and to improve the health services for people. The program includes career orientation from early childhood through adulthood with emphasis on health careers.

What we seek, our objective, in short, in the Indian Education Act is to push both for diversity and for excellence. To look both to the traditions of the past and to the obligations of service for the future.

This leads me to a second trend of major consequence. For the first time of significance, Indian parents and other Indian adults are becoming involved in education and exciting things are happening. The Indian Education Act of 1972 made one point very clear, it declared that Indian parents are absolutely crucial to the education process and parents must become involved in the schooling of their children. I want you to know that I endorse enthusiastically, this fundamental goal, and I endorse as well the 1975 Indian Self Determination Act, which calls for full participation of Indians in federal programs of assistance to upgrade Indian education and confirms the right of Indian citizens to control their own educational activities. I know that the participation of Indians in decisions that affect so vitally their lives has long been a goal of this association. We are absolutely committed to achieve this objective, not just because it is legally mandated, but because it is morally right. We are determined to help you build bridges between the school and the home. Not simply to play with the trappings of togetherness, but it will better educate our children and make their futures more secure.

Just six weeks ago, I visited the Hans Christian Anderson School across the river, and it was a wonderful day for me because I saw a beautiful building, filled with active children, I saw superb equipment, and I saw splendid teachers. More than that, parents in that school are involved. I learned that approximately 550 Indian children attend the Hans Christian Anderson School and, coincidentally, the night before I arrived, there had been an Open House at that school and I was startled and impressed to learn that over 75% of the children, the Indian children, came back to school that evening, with their families to spend an evening at their school. And more importantly, I learned that the parents are engaged in education through parent committees during the day as well. Now this new thrust, that is the involvement of older citizens, and that not only includes the involvment of parents

in education of their children, it includes the education of adults, as well.

I do not need to tell you that the tragic fact is that adult Indians very often confront an educational crisis of their own. According to the 1969 Kennedy Report, more than one out of every five Indian men have less than 5 years of schooling. The 1970 study reaffirmed this figure showing that 36% of Indian parents have only a grade school education, while 53% have less than a high school education.

Just as the eduational achievements of many adults is low, so, too is the earning potential, which follows as night and day. Only 9% of the Indian families have incomes over $9,000 a year and over 50% of the wage earners are employed in unskilled or semiskilled occupations. The point I am getting to is this. In Part C of the Indian Education Act, there is a section which focuses precisely on helping to alleviate this tragic problem. Last year $4 million went to Indian tribes and organizations to serve adults. In Utah, the Utah Navajo Development Council was organized to help stimulate the economic, the social and educational development of the Navajo Indian in San Juan County. The Council was awarded more than $100,000 this year to provide adults with language, and literacy skills as well as proficiency in math. In addition, instruction in taking the GED Equivalency examination is provided. Cultural awareness is also an integral part of the curriculum, helping to strengthen the proud heritage of the Indain people.

In Seattle, Washington, where fewer than half of the Indian adults 25 years or older are high school graduates, the United Indians of All Tribes Foundation, received $235,000 to operate an adult education program. The United Tribes has taken an ambitious and exciting approach to adult education, including continuous recruitment, support services, counseling and placement. As a result of their efforts, placement in jobs, in vocational training, in higher education after completion of the GED test, is close to 100%. In addition, the program has developed three Native American readers and is publishing an adult education newsletter. But the point is this, I am convinced that older Americans are eager to educate themselves. They are eager to enrich their lives. They are eager to break down the barriers of poverty and prejudice. Last year, the program sponsored by the U.S. Office of Education showed 10,000 Indians participated in these programs. I am convinced that this great movement can and must expand.

Now the benefits of all these programs for children and adults, I believe are impressive but they are only a beginning. Indian children participating in Title IV projects are making gains academically. Indian parents are working with school officials and with teachers. Dollars appropriated to Title IV have increased and I want you to know that as long as I am Commissioner, they will continue to increase and we will fight for that increase because it is right and is essential for the future of this country.

And, as I have said on other occasions, if there were no other program in the United States Office of Education, it is my deep conviction that this program would have to be sustained and would have to flourish because it is our obligation aggressively to push it forward.

This brings me to the third objective that I wish to propose this evening. Not only are we determined to improve the quality of education, not only are we determined to expand the scope of Indian education, we are also determined to improve the management as well. In recent years, in part because of the rapid growth of the program, the administration has been trouble. The application procedures for some of our grants have been unclear at times. The awarding of grants has been delayed. Frankly, we have all been overwhelmed by something called the paper work. I am determined to overcome these problems and see to it that the Indian schools and the Indian children benefit and that sometimes the pain of the program or the pain of the application is not so great that it hardly seems worth the effort. It is our obligation to see to it that goals are achieved and that the children are served. The Office of Education, as you well know, supervises $57 million in grants to schools, to education agencies, to Indian tribes, and organizations. These programs touch the lives of over 300,000 Indian students and I want you to know that I believe that good management is absolutely essential and we must and we will be careful about the execution of this work.

I am delighted to have Dr. Gerald Gipp as our new Deputy Commissioner. Dr. Gipp has worked with Indian children for many years, he understands their goals and he knows their needs.

His appointment will give new renewed vitality to the program and he has my full and absolute backing as we move ahead. I think it is important to know that already in the brief period of his tenure, some important steps have been taken. We are now developing new application procedures. We are working on ways to improve communications with you. We plan to give technical assistance to applicants and grantees. We are looking at alternatives to contracting with Indian tribes and organizations and creating a dialogue with the states to increase their own awareness and involvement. We are also working on speeding up the grant process. Finally, instead of announcing the Title IV grants in September when it is almost too late, we are working with Gerry to see to it that these awards are made in May and no later than June. Then you can find ways to use the money to plan ahead. In addition, applications will have sixty days in which to prepare their applications under a newly announced schedule, instead of the less than 30 days as occasionally occured in the past.

Finally, not incidentally, the Office of Indian Education has announced recently that it will cut its own paper work in half by reducing the number of reports it expects from grantees to only two a year. Translated into concrete terms, this means that 13,000 fewer hours will have to be spent on preparing forms by teachers and administrators and instead of spending time on forms, you can spend time with children, which is really what it is all about.

We also want you to know that we will be working closely with the National Advisory Council on Indian Education. This distinguished body has already been most helpful. We need the wisdom of this group, we need the guidance of this group, and we are eager to seek their counsel not only in setting long range goals, but in our day to day activities as well.

One final point, while we push for money and while we push for participation and better management, and we push for better schools, I want you to know at the same time I believe we must seek compassion in our institutions. Compassion. These programs, after all, have been created not to sustain the U.S. Office of Education, not to keep us busy there, not to give work to bureaucrats. They have been created for one purpose and that is to serve Indian children and Indian adults. I believe our goal should be to enrich the lives of every individual to make it possible for every student to become more knowledgeable, to become more sensitive to the yearnings of the human spirit and to understand more fully the marvelous heritage which is really so deep.

On one occasion, Rachel Lindsay, one of my favorite writers, penned these lines: "Let not young souls be smothered out before they do quaint deeds and fully flaunt their pride. It is the world's one cry. Its babes grow dull. Not that they starve, but have no Gods to serve. Not that they die, but that they die like sheep. The crime of life is not death, God has so ordained. The great tragedy is when life comes on this earth and somehow the potential of fulfillment is denied. Life becomes a heavy burden and they move forth to die, like sheep."

I received the first report that came during my administration from the National Advisory Council. When I opened it and read the preface, I was interested that on the very front fly-page, there was a quote from Chief Joseph, who in 1879 said, "Let me be a free man, --free to travel, --free to stop, --free to follow the religion of my fathers,-- free to think, --free to talk and free to act for myself." Today what we seek for every child and for children everywhere is freedom. Freedom to live a life of happiness. Freedom to learn. Freedom to dream, and freedom to follow the deepest yearnings of the human spirit. I am confident that as we work together this freedom we all cherish for our children can be achieved and the dream can indeed come true.

Thank you for inviting me to be with you.

THE ROLE OF A TRIBAL EDUCATION DIVISION AND HOW IT RELATES TO GOVERNMENT AND THE TRIBE

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Most Indian tribal governments have a distinct advantage over states and local entities, in that they have a unique opportunity to start anew in the creation of a design for the management of the educational endeavor. Recent legislation and national policy, as well as a modest degree of enlightenment among state governments, has enabled many Indian tribes to exercise almost complete discretion over the directions that the education of their children will take. Among the results of this trend is that tribal leaders are beginning to search for management systems which will enable them to deliver educational services efficiently and at a reasonable cost. This had lead to the establishment of "divisions" or "departments" of education in the tribal governments of a number of American Indian tribes.

These "divisions" or "departments" of education as yet have assumed no fixed contours, either in the functions that they perform or in the kinds of relationships that they have developed with tribal, state, local and federal governments. Some divisions have developed a very loose confederation with tribal councils or other governing bodies; others are tightly delimited in their relationship with a chief executive; yet others have no formal relationship with the government of a recognized Indian tribe. Governance of these entities also varies greatly; some are governed by a committee of a unit of local Indian government (e.g. education committee of a tribal council); others are governed by an elected board, independent of the formal governing entity or its chief executive; and yet others are appointed by the governing body or its executive.

Functions performed by the divisions also vary widely. Some possess line authority over a series of educational programs or local attendance centers; others serve primarily as a conduit for funds to other agencies; and yet others have as a mission the coordination of efforts of a fairly diverse set of educational programs.

The scope of operation of these divisons also varies considerably. Some have only indirect access to the learner that they serve (e.g. they monitor programs funded to another agency, such as a university or community aciton agency, or in a BIA school); others operate a set of learning sites that begin with infants as clients, and extend to adult and/or collegiate programs and life long learning-programs.

The most effective form which has been developed to date involves a combination of a number of these elements and a division of responsibility among the tribal governing body, an independent board of education, and its executive officer for education.

The department of education should encompass all educational programs over which any branch of the tribal government can legally claim jurisdiction. Governance for the department should proceed from an independently elected board whose sole function is education. This board should be an all-Indian entity, representative of the Indian community being served, and should have the power to develop curriculum, manage its own finances, employ and dismiss personnel, raise revenue, receive grants and negotiate and commit itself to contracts with federal, state and local government, as well as with private, non-profit organizations. Its powers should be very broad and not subject to simple revocation.

The board's powers should normally derive from a charter given by the tribal governing body, but extraordinarily might be given through a state charter as a private, non-profit educational entity.

The role of the tribal government in education should be one of oversight. Revocation of the board's charter should remain as a option that the tribal government retains to itself in its relationship with the board. The tribal government should also insist on timely reports from the board, detailing its progress and problems. It should also communicate its social and economic goals to the board to enable it to consider these elements in its planning for education.

The board should employ its own chief executive who should serve at its pleasure. The chief executive should be delegated broad authority for the operation of a comprehensive educational system which includes infants as clients, and extends to collegiate and lifelong learning actitities, education for exceptional children and adults, and which is responsive to community needs and aspirations.

AMERICAN INDIAN POSTSECONDARY EDUCATION: NEEDS OF INDIAN STUDENTS AND HOW THEY SHOULD BE MET

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It is a great pleasure to take part in this program. I have come to these conferences on and off since they began and it is interesting to be, if not the first, certainly among the first, of the Canadian native people to be asked to take part in the conference. I know this is where we--the native people of North America--have been very remiss in looking within the confines of our own national limits. Remember, the dotted lines painted on the maps and on the grounds were not put there by us but were put there by another society, and we, in our short-sightedness have chosen to pay attention to those dotted lines. As a net result, we suffer to a great extent from a lack of power because we can no longer deal with our own people wherever they may live.

I was asked to speak approximately twenty-five minutes on how I viewed the situation. To begin, I would like to present four major positions. One, what I call the Canadian scene, second, how to deal with the topic itself and meeting the needs of postsecondary native students. Under this area, I would like to discuss postsecondary institutions, what they are and how to look at the students themselves. Third, I want to discuss what I see as the needs of native students, and fourth, to offer suggestions on how to meet those needs.

The Canadian Scene:
I begin here because I do not believe you have a great deal of knowledge about the situation which faces the native people in Canada and I feel you should be made aware of it. There is a need for this because in some respects it relates to the topic and I will point this out when I can raise the matters on the Canadian situation. First, I very much dislike being called an Indian. I prefer at the very least to be called an Ojibway and, as you know, the correct name for ourselves is Anishnabe. In Canada there is a general movement afoot which has gained a great deal of prominence in the past six or seven years whereby the description "native peoples" (with an s) is coming into more prominent use. Native peoples refer to a person by the specific tribe to which they belong. This I feel is a great need. It is strange that we made fun of Shaganosh, the white man, for calling us Indians. We love to point out the idiocy of this statement, it is poorly founded in history and incorrectly founded in fact. But, while we point out the foolishness or laugh at the white man for his error, we seem to do nothing about helping him correct his mistake. For example, do you talk Indian? Now that is an assinine statement if I have ever heard one. How can a Lakota say that to an Ojibway, to a Mohawk, or to a Tlinget, and mean the same thing? Of course you cannot, but we do it, can you talk Indian? I probably cannot talk to many of you because we do not speak the same language. We allow an idiotic statement to stand, we make fun of it, and yet, we do nothing to correct it. Do not call me

an Indian, call me an Ojibway. That is what I am, and even that is a misnomer. You know, an Ojibway or a Chippewa as we are also called, are merely the people who live in moccasins sewn with puckered seams. That is not the story I have heard. The story, as it goes, was that we captured our enemies, the Lakota or the Mohawks, we toasted them over the fire until their skins puckered. That appeals to me much more than just having puckered seams on our moccasins. In Canada we have many types of native peoples. We have what they call the status people, the nonstatus people, the Metis and the Innuah (which is the name by which they perfer to be known rather than Eskimo). In Canada the Innuah people insist on being called Innuah, "do not call us Eskimo". Again, a misnomer borrowed by the white man from some native tribes.

The status people are those who are under the authority and responsibility of the Department of Indian Affairs of the government of Canada. Even they come in two packages. One is the package known as the Treaty people because at some time during the past two hundred years they have signed a treaty with either the British Crown or the Canadian government. We do have status people who have never signed a treaty but in many cases are fighting their own land claims in the courts of Canada before the legislatures. These people number forty-million and are scattered across the country, primarily in some twenty-two hundred reserves, not reservations.

Then you have the nonstatus people who for four reasons are considered nonstatus. One, if you are an illegitimate child whose father was not Indian you cannot belong to a band. Two, if your parents enfranchised, they relinquished their Indian rights. Three, if at the time of the last gathering of tribes in 1951 one of your predecessors failed to sign the list which acknowledged your ancestory you do not appear on the band list. Fourth, as a woman, if you married a non-Indian you are no longer classified as Indian. These four reasons are the deep-seated reasons why we have nonstatus people. I am a nonstatus Indian in Canada because my father was illegitimate. He was born in the Munsie Reserve. My grandmother never took the time to put his name on the band list, therefore, he remained a nonstatus Indian and I, being his son, am also considered a nonstatus Indian.

The Metis are the people who have become famous through the use of the expression "half-breeds". These are the children who were born of mixed breeding with different nationalities - not marriages (I do not prefer to honor the situation). It began with the white man and the native woman and then later on turned the other way around. These are the Metis who have made it quite certain, at least in Western Canada, that this background is something of which they are very, very proud. They have become a very strong political group in our country. And, of course, the Innuah also have become quite identifiable as those people who live within the Arctic. There are some 15,000 Innuah people in our country.

Again I wanted to bring this to you to give you an introduction to the situation in our country. It is something that needs to be shared on both sides of the border. I am sure you will find that many of us in Canada have been students of the native scene in your country.

Now I would like to go on to the second part of my presentation which deals with the topic itself. Postsecondary institutions, the needs of Indian students, and how they should be met.

Postsecondary Institutions:
This is at the undergraduate college or community college level and we must first examine the institutions. We cannot talk about meeting the needs of students if we do not look at the animal into which the students are moving. It is the institutions which determine the environment and establish the atmosphere into which the native student steps and through which the native student must proceed. An environment is an atmosphere which is expressed by and through the faculty, staff, or the individual lecturer, professor, teacher whatever you will call this person. How do the institutions see themselves? How do they see their roles and objectives? What are their attitudes towards certain questions such as admissions requirements, qualifications of the students, and providing remedial programs? I have taken the next bit of information I will present to you from a study dated in 1976 which is called "The Secondary-Postsecondary Interface Study 1--The Roles and Responsibilities of the Secondary and Postsecondary Institutions". The research was completed and published by the Ministry of Colleges and the Ministry of Education in the province of Ontario. The information was compiled for faculty and secondary school teachers. What do they see as their primary objectives or goals. I wonder if this will come as a surprise to some of you and if you are university faculty, I wonder if you will agree.

These are the four primary objectives as seen by faculty and secondary school teachers. One objective of the university is to help students acquire academic knowledge. The second objective is to develop an understanding of the theoretical principles of a discipline or a field of study. Third, to develop problem-solving skills within a student, and fourth, to have the student develop a positive attitude toward learning.

Beyond that level the university people have two concerns. One, the fostering of individual and social responsibilities and values and nurturing personal growth. Faculty members see this as a second level responsibility. The second item is to get professional training.

At the community college level their primary concerns are, one, vocational and career skills and two, developing problem solving skills. Their underlined secondary level contained two other concerns. One, to develop an understanding of theoretical principles of a discipline or a field (notice this is not a primary discipline but rather is a secondary thought). The next one was to develop a positive attitude towards learning.

To compare the difference between the university and the community college levels, the least of the university's objectives was to develop first-language skills. On the contrary, at the community college level, the major objective was to develop language skills and to foster individual and social responsibilities and values and nuture personal growth. So, the people who work in our universities, who do the teaching, who project the images, attitudes, and philosophies of the institutions look

at acquiring academic knowledge and developing an understanding of the theoretical principles of problem-solving skills as the major area of emphasis and human attitudes appear as secondary in importance.

Now, what are their attitudes towards some of the other questions? First of all, university people feel the entrance requirements are too low, and that students are not as well qualified as they used to be either because the entrance requirements are too low or because the secondary school teaching is not good enough. At the community college level there was a good portion who strongly agreed with this concept. A second attitude is that faculty at the universities feel strongly that the students enter with poor qualifications in mathematics and language skills. They cannot read, write or speak well. A third attitude is that universities seem to favor centrally established entrance examinations. In Ontario we request graduation marks from grade thirteen (there are 13 grades in Ontario, not 12) and the universities are pushing for the use of centrally established examination procedures.

Another question which has been examined by many universities is, should there be a uniform first year program. The university faculty is split 50-50 on this. Half say there should be a uniform first year for all undergraduates and the other half do not feel it is necessary. Again, there was a very close split among the faculty on whether there should be a provision for remedial programs for students entering the university. On the provision of a remedial program the split was again nearly 50-50. These factors are supported fairly well by the community colleges.

So, I have listed some of the attitudes expressed by universities and community colleges and also what they consider their major reasons for existence. We must take these into account if we are going to examine how to meet the needs of native students--for that matter, of any student, but certainly in the matter of the minority groups in our countries.

The Needs of Native Students:

Now let us look at the students. Here I see four areas that have to be identified. First, where do they come from, second, what is the world view of a student, third, consider the fact that these students are the cream of the crop, and fourth, why have they chosen either the community college or the university. With native students, their origins are of three broad segments. One, they come from reserves or reservations which are described as three types. (A) Those considered from the rural, and I would say you have a great number of this type in this part of the United States; (B) those which are remote, and we have a great number of these in Canada whom you can only reach by airplane, they are that remote. As a sideline, some of you who live on the Minnesota/Ontario border may be familiar with Lac La Croix. We do have a reserve there and the only way we can get to Lac La Croix is to go to Fort Frances and fly forty-five minutes by plane to get to the reserve. (C) We also have reserves which are urbanized and are located within driving distance of the city. The television programs they have in their homes are the same as those in your communities. There is a tremendous impact of urbanity on those people.

Two, we have students who come from settlements. In Canada we have a great number of native communities or settlements--they are not reserves but are made up of native people. These settlements are often Metis communities or colonies in the prairie provinces but we do have settlements all across the county and this also must be taken into account.

The third major group are those native students who come to the universities and colleges from the cities and urban communities. Those of you who have served as faculty members, I am certain have noticed the difference in the two groups. The urban Indian and the rural or remote Indian are miles apart. The world view of both groups of people is quite different. The horizons of the urban student are very broad compared to the student who comes from the rural or remote community. Also, the value system that the student who comes from the rural community may have is more related to the old people than that of the urban student. At the same time it would seem that the urban student is the one who is better equipped to survive in our postsecondary institutions.

However, we must take into account what the world view of these students is. How do they see themselves as individuals? How do they relate to the people who are around them? Are they competitive? Are they willing to participate or are they more willing to sit and listen? I remember in one group I had a student who did just that. George would never talk in a seminar so I set up a meeting with him and said to him, "George, I have a problem. I have to evaluate your participation in the seminar and I cannot do it if you do not talk. I appreciate and respect your deisre for quietness and wanting to observe, but I have a responsibility. How are we going to get around this?" We worked out a solution in which George chose to attend the seminar but instead of participation, at the end of the seminar he would turn in a paper of 500-1,000 words describing his observations, conclusions and reactions on the seminar. This worked out quite fine. It made some extra work for me but George was getting through and that was the main idea.

These students are the cream of the crop and we must recognize this fact. How many of the students today who come to the community colleges and universities are the cream of the crop? They have survived the system somehow and struggled through to get a grade twelve or thirteen certificate which permitted them to go to a postsecondary institution. But even as the cream of the crop, are they good enough for the system? Are they good enough to survive? We must examine why students have come to the universities and community colleges. Many of you here are among that young group. Have you ever asked yourself why you are going to the university, or the community college? 50 years ago the missionaries and residential schools decided we needed Indian teachers and Indian missionaries: the Trojan horse. Today things are different. But why are you going? Because it is possible to go with a government grant? Because the government owes you money to go to school? Because it says so in the treaty? These are things which I would suggest counselors to sit down with a student, look him squarely in the eye and say, "Tell me why you are going to the university." I am afraid you will not get too many good answers. If the student does not know why he or she is going to the university, how do they know what they are

going to do when they get there? At Trent University, where I was last Fall, 3.4% of our total student enrollment were native youth. This percentage factor sounds like a fair number, actually it amounted to 85 students out of 2,500. It is a small university, but nonetheless, they were a physical factor on campus. They respresented one in 33 students on our campus. Why did they come to Trent? One reason was because we had a program of native studies and they wanted to learn more about being Indian. Some of them also seemed to think that by their coming to Trent, to native studies, they would become better Indians and those of you who are involved in native studies programs probably feel you are here also because you are too a better Indian. If you really want to be a better Indian go back to the reserve or sit down with your old people. Do not go talk to the bookworms, if you want to be a better Indian go live with the people.

Some came to Trent because in the native studies department about 70% of the faculty are native people and this is a big drawing card. It takes an Indian to understand it and also perhaps I can pull the wool over the white man's eyes. They may have come to Trent because it was a smaller university, 2,500 students and you get to know people very well. You get to know your faculty members, the professors and other students and this is a positive factor. Also, it is a university in a city of only 55,000 people and well out of the rural farming area. As one friend had told me at one time, "I got to feeling very down in the dumps, so I went out in a fury." I asked him where he went and he said, "I went upstream from the university, called in some geese one day, shot and killed it, cleaned it and ate it. It made me feel a hell of a lot better, like being back home, up north on the reserve." You can do that at Trent, you cannot do that at the University of Toronto.

Another reason why they come to Trent is because they may have known native students who had gone at one time or one who is going to the university at the present time. Or, they go with someone they know and this is a very strong drawing card. But have they yet asked themselves the question "why am I here?" What magic is expected to take place at the university or community college for the student? Some of them may realize for the first time as they walk through the doors in September that "holy hell, I have committed myself to three years of work and at the end of the three years all I will have is a degree in Native Studies, History, English or Science which I cannot do much with." There is nothing pragmatic about it. This is both a concern and a need that has to be answered. It is the young people today, not just native students, but all young people who are looking for pragmatism in the universities. There is a certain segment of all our students who would like to be in programs which let them get their feet wet. Academia, the learning from and through books is fine but there must be an opportunity to get their feet wet. Trent has embarked on a program whereby students are being involved in friendship centers, band councils, government agencies, etc., through a sociological aspect of the program and many students are into it and tremendously enjoying it.

There are three groups of needs for native students which are very broad. Two of them, I feel can be handled very easily. The third one is the one which causes, in my opinion, poses the greatest problems to answer. The three needs are; academic, financial and social

or humanitarian. The academic, is one of the least problems facing our students. I have yet to see one of my students cry, commit suicide, or do anything drastic because they received a low mark. This is not a serious problem. For some students it may be, but for the majority of our native students this is not serious. But, at the same time, too many of our students are coming to school unable to speak properly structured sentences and they do not have good library skills. I say this to native students here today, and if you are going to survive in this environment you had better learn form your grandfathers. Because your grandfathers said that when you hunt the deer you must become the deer and you must think like the deer. Because when the deer goes where he is you will be there with your bow and arrow and you will then have meat on the table. You are hunting a new deer now and it is a new environment. It is academia and it is in the halls of the university or community college. If you are going to survive, you are going to have to learn to think like this new deer which is called professors, lecturers, etc. You are going to have to learn the skills. If you do not want to tackle this, then stay home because you will be wasting your own time as well as the faculty's time.

I am able to talk more candidly with students now. I think they are wise enough to agree with me. Remember this is an enviornment which demands a set of skills just as the skills required to track a deer. It is an enviornment which demands that the hunter have these skills, otherwise you will have no meat on the table; no passing marks.

And finally concerning financial matters in Canada, status Indians may go through the PhD. and the Canadian government will pay the full load, the commission fee, books, pocket money, room and board, and transportation will be taken care of so there is not financial difficulty.

FACT SHEET
BIA SPECIAL EDUCATION LINE ITEM APPROPRIATIONS

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Lakota-Luiseno
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A breakthrough which promises to have significant impact on the education of American Indian, including Alaskan Native, handicapped children under the school jurisdiction of the BIA was recently achieved during Congressional passage of the FY '78 appropriations bill, H.R. 7636, for the Department of the Interior and related agencies.

During April, hearings of the FY '78 appropriations bill, the Council for Exceptional Children (CEC) offered testimony to both the House and Senate Subcommittees on Interior Appropriations, chaired by Rep. Sidney R. Yates (D-Ill.) and Senator Robert C. Byrd (D-W.Va.), concerning the need for Congress to guarantee Indian handicapped children served by BIA schools the same benefits and protections provided to handicapped children served by state and local education agencies. Joining with CEC to urge the Congress to appropriate sufficient funds to assure that BIA would be in full compliance with provisions of the Education for All Handicapped Children Act of 1975, P.L. 94-142, were such prominent Indian advocacy groups as the National Indian Education Association, the National Congress of American Indians, the North American Indian Women's Association, the National Advisory Council on Indian Education, the BIA Advisory Council for Exceptional Children, the Navajo Tribe Division of Education as well as the BIA Juneau Area Federal Programs office.

BIA Special Education

CEC noted in its testimony that although steady progress is being made by state amd local education agencies toward meeting the goals and rights assurances contained in P.L. 94-142, there are serious problems affecting BIA education services to children who are handicapped (e.g., the mentally retarded, hard of hearing, deaf, speech impaired, visually handicapped, seriously emotionally disturbed, orthopedically impaired, other health impaired and children with specific learning disabilities) and in need of special education and related services. Citing the most recent available BIA data, it was noted that BIA was presently only servicing approximately 41% of those students it identified as being handicapped and in need of special education.

While the gap between the number of students in need of special education and those actually receiving these services is, in itself startling, CEC further noted that a recent U.S. General Accounting Office report entitled Concerted Effort Needed to Improve Indian Education found "BIA was not operating its own program for providing special education for handicapped Indian children, even though studies indicated that Indian children suffer from a higher-than-average incidence of hearing loss, vision difficulties and other handicaps." Other problem areas reported by the GAO study included:

Lack of BIA regulations concerning the education of handicapped children; and,

Lack of BIA special education line item funding even though the Office of Indian Education Programs has sought such funding since 1972.

P.L. 94-142

The Council further noted that the statutory language of P.L. 94-142, which provides for a federal fiscal support mechanism and the provision of specific procedural safeguards that must be adhered to by the states and their local school districts, also recognizes the unique situation of Indian children served by BIA schools. The Act allows the Secretary of Interior to receive funds "according to the need for such assistance for the education of handicapped children on reservations serviced by elementary and secondary schools operated for Indian children by the Department of the Interior." In order to receive such fiscal support the Secretary of the Interior must comply with all the requirements of the Act by September 1, 1978, including the provision of a free appropriate education for all handicapped children, ages 3-18 served by BIA schools. Additional provisions include the development and implementation of BIA policies and procedures assuring:

Ongoing comprehensive child identification activities,
Safeguards in testing and evaluation materials and procedures,
Written individualized education programs,
Least restrictive alternative placements,
Due process procedures for children and parents,
Confidentiality of information, and
A comprehensive system of personnel development.

To emphasize that Indian handicapped children on reservations served by BIA schools are entitled to the same rights that have been previously achieved in state legislatures and in state and federal courts, CEC quoted from a Senate Report which accompanied the Senate version (S.6) of P.L. 94-142:

"It is the intent of the Committee that all requirements applied to state and local educational agencies respecting eligibility and application shall apply to the Department of Interior, and that all benefits and protections provided for handicapped children served by state and local educational agencies shall also be provided to handicapped children served by the Department of the Interior."

CEC also emphasized that the Congress expects and requires states and school districts to appropriate funds for the education of handicapped children as evidenced by the non-supplanting and excess costs provisions of P.L. 94-142, and urged that the Subcommittees recognize a similar responsibility with regard to BIA special education programs.

Congressional Action

In its Report on Interior Appropriations, the Senate Appropriations

Committee noted the BIA has been "remiss in providing special educational services" to handicapped children and recommended special education line item funding as well as the submittal of a report on BIA special education program needs. The Senate action was later supported by the House during the joint conference to reconcile differences over various provisions of the appropriations bill. According to the Conference Report accompanying H.R. 7636, BIA is specifically directed to:

> Allocate from funds available for school operations $2 million for special education
> Submit a report on its unmet special education needs by December 1977.

Advocates for Indian handicapped children have indicated that the action taken by the House and Senate Subcommittees on Interior Appropriations is an important first step in assuring full services for handicapped children served by BIA schools. While some officials have expressed concern over the relatively low level of special education line item funding, advocates point out that BIA now has the opportunity to provide in its coming report to Congress a description of and budget projection for the number and kind of activities, services personnel and facilities needed in order to fully implement P.L. 94-142.

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HOW HAVE SCHOOLS AND TEACHERS FAILED

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What we're really here at this conference for is to examine our past, so that we can change today.

For sometime now, the American education system has succeeded in its goal of providing the tools necessary for children of European backgrounds to make it through their lives. We know that, because we see them every day of our lives while they use those tools to hold positions of power in this country. They used those tools to take this land, to build roads and railroads over the old tribal routes of travel and trade. They used those tools to decide what the education system would be, how it would educate, who it would educate, and why. The creators of the American education system were men who were entranced by this abundant , unspoiled scene, impressed by the true forms of democratic tribal government, and they were clever enough to see that life would be infinitely better for them here. Besides, they were greeted in a friendly fashion by those already here. There is no intention here to illustrate how the Europeans conquered this land and banquished those who were here. Conquer they did, however, and they developed the educational system which succeeded for their children. Through this system they provided tools that enabled their children and their children's children to hold positions of power in this country then and now. Because of its beginnings, the American system of education has been primaily for the benefit of Anglo-Saxon children, usually of the Protestant faith, more often male than female.

When I say that schools and teachers have provided these children with the necessary tools, I mean something beyond the teaching of skills in reading, writing, and arithmetic. I really mean that the American education system is totally based upon European language, history and culture. Schools and teachers have succeeded with children who have European backgrounds. The primary language is English, though Latin, Greek, French, German and Spanish have also been taught which are identified with the European Christian religions. American history has been taught from the perspective of manifest destiny. The system is based upon competition. Euro-American children have been given those tools called competitiveness, mercantilism, and in many instances, an overdeveloped sense of ethnocentrism.

How have schools and teachers failed? The question would be more accurate if we asked "who have schools and teachers failed?" They failed me. Even though I started school knowing the English language, even though my family lived in a house with windows, doors, etc., not too unlike the houses of other working class families, even though my clothes weren't different, schools and teachers failed me, because they never did a thing that helped me to feel a part of the system. How could I identify with a European culture, language, and history that no one else identified me with? If they perceived me otherwise, they would tell me that it was because I wasn't like "those Indians", which translates into being a "good Indian". I was identified with "Indianness", therefore excluded from the education system quite literally. That's not quite true. "Indianness" was not excluded entirely. That would have been better. Rather, "Indianness" was dealt with in derogatory way. The history books described, usually in one or two paragraphs, American Indians as hostiles, savages, inferior people that were not quite human. Important, powerful, "good" Indian people were not in evidence. A few "Chiefs" were mentioned, the ever present Pocahantas was built into legendary proportions, but the "Chiefs" still lost the wars and you know why Pocahantas was famous.

How can schools and teachers succeed in providing something better than an "equal" education for our Indian children: That depends on us. In fact, I believe the survival and renewed vitality of mass education for our children depends now on the infusion of cultural pluralism. Our mechanized, computerized, mass-producing society with its ever increasing numbers of anonymous, faceless, numbered identities will stagnate completely or self-destruct if not infused with the vitality of the cultural differences that are present. Haven't you all wondered why it has become trendy, desirable, and yes, profitable for increasing numbers of people to identify themselves as being "Indian"? Most Indians that I discuss this with are often angered and disgusted, sometimes amused by these "phony" Indians who suddenly have appeared on the scene, usually with braided hair, beads around their necks and outfits put together to resemble Indianness, so that you'll be sure to recognize them as being Indian. Well, we shouldn't be amused or disgusted. Of course, there are always a few opportunists, but most of the "new" Indians are pridefull of their Indian ancestry. They don't want to be anonymous, faceless, social security cards in the melting pot. Who does: I recall an incident that tool place a couple of years ago in Philadelphia, Pa. I was picking up my clothes at a dry cleaners. The young woman, who waited on me just couldn't resist asking me the question, "You're an American Indian aren't you?" She had an admiring, envious tone in her voice and expression, so I asked her about her background. She said, "I'm nothing."

Don't misunderstand me please. I know that there are places and circumstances where being Indian isn't an asset at all, quite the contrary. My point is that, on the one hand, being culturally different is an asset to Indian people, and for the rest of society. Cultural pluralism is a theory that is receiving wider acclaim by the humanistic-oriented segments of society. On the one hand, there is resistance to the infusion of cultural plurality, reluctance to change the scheme of things, fears by many of losing control, and a desire to maintain the status quo. There is also widespread ignorance. After all, how can we expect schools and teachers to teach what they don't know, the very things they were encouraged not to know?

How can we, who are culturally-gifted, re-educate schools and teachers? If we succeed, and I believe we will, we will have helped to change, improve, and further humanize the society we live in. We will insure the education of our Indian children. In what ways can we make our contribution? We, as Indian people have influenced and made our contributions all along, but we've been led to believe that we were a problem to the rest of society, that we had a "plight". Our contributions were left out of the textbooks and classrooms everywhere. We learned about ourselves in the movies and television. We know what we learned, and much of it was false. If you tell me lies very many times, especially if I'm young and impressionable, I'll start to believe them.

How could schools and teachers have helped us back then? How can they succeed with our Indian children now? In particular, how are we to succeed in improving education for those children and youth who have been placed at an educational disadvantage because of their Indianness?

From a subjective viewpoint, I would like to cite personal past experiences and then suggest recommendations relating to teacher training and schools.

KNOWLEDGEABLE CERTIFIED TEACHERS IN SUBJECT AREA
Personal experience:

My best teachers were those who were confident in the area that they taught. They seemed to love their subject and wanted their students to learn and had higher expectations for their students.

RECOMMENDATION:

Teachers should be given a solid foundation in their subject. Indepth knowledge of the subject gives the teacher confidence and pride. Poorly prepared teachers, who lack a thorough knowledge of their subject, aren't going to have confidence in their students if they aren't sure of their ability to teach.

WELL TRAINED INDIAN TEACHERS, COUNSELORS AND ADMINISTRATORS
Personal experience:

Only two teachers were Indian when I attended school. They both taught in high school art classes. It would have been far better if there had been Indian teachers in the early grades, in other subject areas such as history, and if there had been Indian counselors and administrators.

RECOMMENDATION:

School personnel who are not members of an Indian social organization and culture lack an awareness and appreciation for the background of Indian students necessary for the development of educational programs for these children. In many communities, especially those on or near reservations, bilingual and bicultural teachers are a necessity.

Inherent in the implementation of self-determination and educational control is the training of personnel from the American Indian community.

The U.S. Supreme Court decision, Lau vs. Nichols (1974) mandated the teaching of bilingual/bicultural education.

PARENT PARTICIPATION
Personal experience:

My parents insisted that I go to school and encouraged me to stay in school, but they were separated from school life. Many parents seemed to be kept away unless there was trouble, then they were called in. The "Anglo-oriented" school, and much of the associated social life is based on separatism. Adults go here, children are put there, and the young ones are left with babysitters. Most of the old people are completely isolated from social life and community activities related to the school.

RECOMMENDATION:

The traditional extended family concept must be encouraged by schools and teachers through open invitations for parents and family members to visit the classroom and school, and to participate in all aspects of the child's day at school. The Indian child's real world is one peopled by not only parents, but also by aunts, uncles, cousins, grandparents, babies, friends and visitors, who all do things together. Church services, dances and ceremonies, nearly all social gatherings are attended by all age groups together. This reality must be simulated in the school.

SCHOOL CURRICULUM AND COURSE CONTENT
Personal experience:

I mentioned earlier that references to American Indians in school textbooks were minimal and usually derogatory. As a child I would cringe and wish to vanish when those explosive, pain-producing words appeared on the pages of my history books. You know the words I'm referring to. Gut-wrenching words that stick in the throat, like "hostile, savage, scalping, warpath, brave, squaw, and fire water," words that became taunting weapons on the school yard. If you objected, they called you "defensive", said you had a "chip on the shoulder". There was nothing in the curriculum or school-related activities to help your pride. It is doubtful that any superficial efforts would have countered those vivid images. By this, I mean that a few "cottage craft" objects placed in the classroom wouldn't have helped to build self-esteem and cultural pride. Making fry bread at school or putting up a teepee are only patronizing efforts without the inclusion of more serious, in-depth changes to the total curriculum.

RECOMMENDATION:

There is a great need for curriculum change and curriculum development. A requirement for teachers in training and teachers in-service should be course work in methods and strategies for changing and developing

curriculum. Our teachers, in particular our Indian teachers, need the techniques and encouragement for expunging and counteracting the negative, derogatory, and superficial images of American Indians still being presented in the schools, in the textbooks, and yes. . . in the Declaration of Independence? "Show and tell" just won't do. We must go beyond what now is taken to be the teaching of American Indian cultures. Increasing numbers of Indian-initiated Indian teacher training projects throughout the country are taking on this enormous responsibility. We must correct the history of the past, then we must place American Indians in the present time frame. Serious and comprehensive curriculum change calls for the inclusion of accurate history, the use and study of American Indian languages, treaty and government relationships, tribal economics, law, socialization patterns, and value systems.

I would like to refer to the teacher training chart and a curriculum model developed for our discussion. It has been designed as a model for adaptation. Because of tribal diversity in language and culture, it is expected that Indian communities will have different expectations related to teachers competencies. Teachers of Indian children have a great responsibility. They must develop competencies required of all teachers, and they must possess additional knowledge, skills, sensitivity and awareness if they are to help our bilingual, bicultural children to make it thorugh their lives as productive, prideful, contributing members of society.

I hope this presentation and our discussion now will raise some questions as well as provide some answers.

MODEL FOR TEACHER TRAINING

NEED

LOCALLY TRAINED CERTIFIED INSTRUCTIONAL PERSONNEL DRAWN FROM THE CULTURE, TO DEVELOP CURRICULA, PROVIDE INSTRUCTION AND COUNSELING SERVICES AND SERVE AS POSITIVE ROLE MODELS FOR AMERICAN INDIAN STUDENTS

REQUIRED COURSES

THIRTY ADDITIONAL HOURS OF SPECIAL TRAINING

SIX HOURS CULTURAL DIMENSIONS---History, values, lifesyles of the culture will be considered. Learning objectives pertinent to tribal needs, and diagnosis of levels of achievement pertaining to needs will be studied.

SIX HOURS TEACHER ASSISTANT EXPERIENCE -----The course would provide opportunity for student teachers to work with youngsters in a live classroom situation.

SIX HOURS CURRICULUM EVALUATION--CHANGE--DEVELOPMENT

THREE HOURS METHODS FOR TEACHING THE CHILD'S NATIVE LANGUAGE

THREE HOURS TEACHING ENGLISH AS A SECOND LANGUAGE

THREE HOURS PLANNING AND PRODUCING EDUCATIONAL MATERIALS AND MEDIA

THREE HOURS EVALUATIVE TECHNIQUES--
Empahsis should be placed on group tests, special tests, and teacher-made tests that are appropriate for culturally "different" students.

BY: SANDRA LAKOTA SPAULDING

The teacher training model has been developed as a guide--which can be adapted to meet local and general needs.

WHITE BACKLASH AND ITS IMPACT ON INDIAN EDUCATION

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There has always been a backlash but it's been a type of unconscious or subconscious thing and it hasn't been as open and blatant as it has in the last year and a half. A backlash is simply an abrupt resistance on the part of a group of people who feel threatened by some economic, political or social movement. This is what's causing the anti-Indian feelings to surface in America today. It's very prominent and it's gaining strength. You, as American Indians, and friends of American Indians, should be well aware of it and concerned about how to combat it.

The groups that are opposing the American Indian are self interest groups. Ranchers, farmers, timbermen, miners and fishermen any place on or near Indian country are now starting to assert themselves. These people are attempting to rally a resistance to rights guaranteed in Indian treaties with the United States Government. The treaties were in fact a transfer of land for promises that were made; some of them kept but not very many. The various tribes laid down their weapons, promised not to fight anymore and to support and defend the United States in return for promises that the federal government made to American Indians. In addition to that, the majority of the tribes agreed to move on to protected reservations. They gave up their vast holdings on the basis of that land transfer in exchange for services in perpetuity. Thus has developed the richest, most powerful nation in the world: the United States. The United States could not have developed had it not been for the transfer of that land from the various tribes to the United States government and to its various states.

The backlash group is composed of several organizations: the John Birch Society, the Minutemen; the Montanans Opposed to Discrimination; and the mother of them all the Interstate Congress for Equal Rights and Responsibilities (ICERR). As these people feel threatened, they have looked and they have checked and they have researched and they have found that they cannot beat the Indian in court. Now Indians are winning about seven out of ten cases that involve the treaties, and that's a pretty good average when you look at our United States court system. These groups are now saying we cannot beat them in court, therefore, we cannot let them get to court. They are attempting to influence Congress to pass legislation that will abrogate the treaties that exist between the federal government and various Indian tribes in this country today.

As you know, there are several hundred treaties between the federal government and the various Indian tribes. Many tribes have more than one treaty. The backlash people are saying that we've got to change the law to abrogate the treaties so that the Indians cannot get into court because the Indians would win on a point of law. I think the best example of that is the decision of Federal Judge Boldt in the State of Washington. He awarded various Indian tribes in the Northwest

their right to fish as guaranteed by their treaties. Some treaties, outside of a few in the east, under which the Passamaquoddy and Penobscots and other tribes are seeking to reclaim their land -- are treaties with the state. What the Passamaquoddy and the Penobscots and several other tribes up and down the east coast are saying is that they have the right to reclaim that property which was taken illegally under the Nonintercourse Act. This act simply states that the States cannot renegotiate treaties without the express permission of the United States Government. The Passamaquoddy and Penobscot land case is probably the most famous and the one that you read about in the paper. This involves approximately 12 million acres in the State of Maine that were taken illegally by the state in renegotiating the treaties with the Passamaquoddy and Penobscot Tribes. It was illegal because it did not get the express permission of the U.S. Government. The Penobscots and the Passamaquoddy Tribes have time and time again attempted to renegotiate with the State of Maine to secure some kind of adjustment and redress for their grievances. The Maine tribes have said they will never dispossess any private individual. You don't read this in the paper, but non-Indian individuals in the State of Maine have voluntarily turned back over 300,000 acres to the Passamaquoddy and Penobscot tribes.

Another interesting fact is that 78% of the 12 million acres in question is public land and 98% of that 78% is under lease and owned by the St. Regis Paper Company.

It is interesting to know, and it is heartening that the Passamaquoddy and Penobscots have engaged as one of their attornies Mr. Archibald Cox. Archibald Cox is considered by many as one of the foremost experts on constitutional law. At a news conference, Mr. Cox made this public statement: "If I could get these cases into court there is no way the Indians could lose, because of the points of judicial and constitutional law that are involved."

In the State of Washington, Judge Boldt spent three years researching the treaties before he made his decision allowing the tribes to fish under one of the original treaties that was granted to them. He is now 70 years old and must retire. Part of the controversy out there is that the fishermen are saying "we want somebody conservative in his position." The state is in the process of appealing the Boldt decision and the decision stands for now. The Indians in the Northwest are fishing under those rights guaranteed to them by their treaty. If it can happen in the State of Washington, or if it can happen in the State of Maine, it can happen in Minnesota, it can happen in Montana, it can happen in Four Corners, it can happen in any place where there are Indians.

When you look at our holdings, it's not much compared to what Indians controlled once. We have on various reservations some of the largest deposits of energy resources left in this country and this is where the threat is. It is interesting to note that five years ago, when we were fighting the Peabody Coal Company to break the Crow leases in Montana, the Sierra clubs, who are environmentalists and ecologists, stood behind the Indian. When we had the energy crunch a couple of years ago the environmentalists felt they were going to get cold and withdrew their support.

I don't mean to condemn the non-Indian in this country, but it seems like when the Indians threaten the status quo, then the non-Indian becomes nervous. We have to remember, that the white man has much more experience in using his system than we have. Now we are desparately trying to learn his system to see if we can turn it around.

The anit-Indian groups, live in the Indian states. When I use the term Indian state, I mean a state that has a large Indian population or has reservations, so that could mean any state west of the Mississippi. All of these states west of the Mississippi including Wisconsin, Michigan, District of Columbia, Maine and Massachusetts, have active anti-Indian groups working in those states. They tell half truths, they even have some Indians who are saying that the reservations should be done away with.

We, as Indians, have to think and operate in the realm of reality. There really is no tooth fairy. If we counted every Indian in this country, or everybody who wanted to be Indian, a nice round figure would be one million people. And that is not many when you look at the population of this country, 212 million people in America today, one million is less than ½ of 1% of the total population. That's kind of like a flea climbing up the hind leg of an elephant with rape on his mind; it can't happen. So we have to find some political allies in other areas because Indians are probably the most legislated individuals in the country -- in the world. We have over 2,000 federal statutes pertaining to Indians in addition to the regular laws of the county, the township, the state and the federal government. We have an extra 2,000 laws that we have to obey and there is no way that we can influence legislation. A congressman told me this many years ago: "I can understand what you are saying, I am a very compassionate man. I can feel what you are saying. You are right and what you are saying is right, and those other people out there are wrong -- but those other people are my constituents and they are the ones who send me back to the Halls of Congress every four years. They are the ones who pay my campaign expenses," and he said, " You Indians don't do that for me. Though personally, I would like to vote against this legislation, I cannot because if I did, I would lose the support of my constituency back in my congressional district."

There are about 9 million Lutherans in this country. There are other groups and denominations that we work with through an organization called "Indian Ministries Joint Strategy in Action Committee". We are trying to get at the National Council of Churches, which has a membership of 36 demoninations in this country. Hopefully, we can get the churches to stand with us. We operate on one premise or principle: "to violate any treaty is to betray a trust and to abort any treaty is a clear indication of morals and ethics in this country. The Christian churches in America today are supposedly the most visible manifestation of moral and ethics. Therefore, the churches have to stand with us. If they are really sold on their commitment to that philosophy that they practice, then to demonstrate that philosophy, they have to stand with us to stop the aborting of the treaties. The Indians are saying, let us get into court. Let us take our chances in the court. As I mentioned, in the 60's they were telling us "use the courts" and it is ironic now that the Indians are using the courts--

it's just like a ball game. The other side gets up to bat, and they've batted, and now it's your turn to bat, and they won't let you bat. The anti-Indiansare organized; they are really organized, and it scares me -- scares me greatly, because if we don't stop this anti-Indian backlash, if we don't counteract it, if we don't stop the abrogating of the treaties between the United States Government and Indian Tribes, then we will not have Indians by the year 2000. It is as simple as that and it could be a tragic thing when you think about it.

Let me give you one example. I happen to be the Chairman of the NCAI Education Committee. We met in Dallas about a month ago and we hassled with the Indian College Bill from sun up to sun down for about three days. We finally got a compromise out of it and the question in dispute was if this Indian College Bill is passed, how will the money come down to the college on the reservation? Will it go through the tribe and then to the College, or does the College operate as a separate and individual institution and negotiate directly with the government? Very simple compromise -- we made it optional. But that isn't what frightened me about that Bill. There was one phrase in that Bill that said "The individual tribes would have the right to charter their colleges on their reservations" and that was the thing that scares me. And if that bill is defeated in Congress, that clause will be what will throw it out because some politician is not going to like that. If you allow a tribe to charter a college, then you are giving them the same right and privilege that you give the State of Nebraska to charter their college down in Lincoln, Nebraska.

Just a short time ago, there was a piece of legislation introduced in Congress to compensate one of the Sioux Tribes for some interest monies on a purchase of a piece of Indian property by the Federal Government. It was simply a housekeeping piece of legislation and should have passed because they forgot to write it in. They appropriated the sum of money, but the thing had dragged on for two or three years and the tribe was entitled to interest. Legislation was introduced in the Senate about a month ago to compensate, to appropriate the extra money to pay that Sioux Tribe the interest on the principal that they had already received -- and the United States Senate voted it down. This is how bad the anti-Indian feeling is in Congress. We do have some friends in Congress. In fact, one of the gentlemen from Minnesota, Albert H. Quie, is one who is introducing, supporting and championing the Indian College Bill.

It is a very difficult and hard fight. The fight has already started and, my friends, I am sorry to report to you that we have lost the first round and we are behind on points in the second round.

ADULT INDIAN EDUCATION

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One of the most important resources for Indian communities is the human resource. For many years, Indian educators have been striving to improve the quality of education for Indians and to develop their own delivery systems. Recently we have begun to experience significant gains in Indian education in these areas. Indian educators are to be commended for their work. However, in order to completely meet their educational challenge, Indian educators must now begin to focus on one part of the educational circle, heretofore, if not ignored at least neglected, that is adult Indian education.

The educational development of the Indian adult, is virtually an unexplored field by Indian educators. Indian educators are quick to cite the "drop-out rates of the high school student". They are able to speak knowledgeably about the reasons for this phenomenon. However, their emphasis in dealing with this problem is usually with the educational systems, the personnel within these systems and their combined effects on the Indian student.

Indian educators often turn to the Indian parent for support and direction in their quest to alleviate the educational deficits of the Indian child. It is at this point that the Indian educator must take a full family inventory to determine how best to make up for the educational deficits being experienced. If the family as a whole is educationally disadvantaged, then the problem is not only with the child and/or system. The parent must be assisted in becoming functionally literate in order to influence positively the education of their children. Thus, Indian educators must go one step further in assessing the educational needs of the Indian child. They must include the Indian parents in their needs assessment. This concept is reinforced by findings of the 1970 White House Conference on Children and Youth. The report states in part.... "the report signaled to all of us that the American Family was crucial as the first education delivery system for our youngsters. Only in the past few decades has research begun to demonstrate the importance of the first five years of life in the intellectual and social development of children. Only in the ten years or so just past has research led us to conclude that what's done by the family and the home environment has a far greater influence on children than anything the schools can do --- or undo. Now we know that most of a child's basic intelligence has been formed by the time he reaches school age. And we know that development is greatly advanced when parents are encouraged and trained to be active participants in the learning process."

An Indian parent whose basic skill levels are limited is not prepared to be an active participant in the learning process. This statement is supported by the findings of the 1974, Report of the National Advisory Council on Adult Education's (NACAE) statement (page 68):

"American Indians (791,839 in 1970 Census) were 0.3% of the total national population. Yet almost four times the ratio 1.1% were registered in Adult Basic Education classes."

This is ample illustration of the need for Indian educators to begin to focus on adult Indian education as an educational concern that needs to be addressed with equal emphasis along with other Indian education issues.

The 1974 report of the NACAE also states (page 27):

"The educational and skill level of a country's workers can determine how much and how widely diffused is the technological progress it can achieve. This is why students of this topic are agreed that a significant factor in the growth of productivity in a country is the quality of its labor as measured by the educational attainments of its work force."

This statement is directly applicable to Indian tribes as sovereign nations. The technological progress of the Indian tribes will be determined by the educational attainments of its adult Indian work force.

The foregoing points out some of the rationale for developing an equal educational priority for adult Indian education. Some considerations in developing goals for this priority might be to determine:

1. What should be the focus of adult education for the Indian adult;

2. What are the unique adult education programming needs for the Indian adult;

3. What is the unique "holding power" of successful Indian adult education programs;

4. What is the role of adult education in the rehabilitation of the Indian adult.

The Annual Report of the NACAE of March, 1972, states: "so impressive is the surge in the field of adult education that andragogy - the science of teaching adults - is rapidly becoming a new teaching specialty and is being pushed hard by the United States Office of Education."

With adult education established as a national trend, can Indian educators afford to continue to neglect or ignore a vital part of the Indian educational circle ....andragogy? The answer, of course, is no. Indian adults must come to be regarded as human resources with potentials that are yet to be fully developed if greater strides in Indian education are to be realized.

NOTE: For purposes of this abstract, the term *adult education is defined as follows:

"Adult education means services or instructions below the college level (as determined by the commissioner), for adults who (1) do not have a certificate of graduation from a school providing secondary education and who have not achieved an equivalent level of education, and (2) are not currently required to be enrolled in schools."

*Instructor's Handbook for Adult Basic Education, Region X Adult Education Staff Development Program, October, 1976.

THE FUTURE IS OURS

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It is a pleasure to be here before this Association of Indian educators. It was not too long ago that if someone were to mention Indian educators or even a meeting of Indian educators that a lot of questions would have been raised as to what we were talking about. Today Indian educators are prominent in many fields.

I am in a unique phase of life in the respect that I am too old to be considered a young, energetic, aggressive Indian man, yet too young to be considered an elder whose words are to be respected because of my status.

Because I am one who has obtained a degree in higher education I have been regarded in many different ways by both Indians and non-Indians. Often it is said that I have broken with tradition. Indeed, some have stated that this is a prime example of assimilation into non-Indian society. It cannot be denied that some assimilation has occurred, but suprisingly, assimilation has not meant integration of loss of Indian cultural characteristics. It was not long ago that I was introduced at a medical society meeting as "a credit to the Indian race." I immediately asked what that meant. It was explained that I was an example of one who "threw away the blanket and made something of himself". It was a bit of a shock when I explained that the reason I and other Indians sought degrees in higher education was not be become a non-Indian but to be a better Indian. For years Indians have been told to be more like non-Indians, and that the more like non-Indians we were, the better we would be. But we are what we are. We were born this way and we will remain this way until we die and then into the next world. We realize we can never become non-Indians and we have no desire to do so. We will make it in this world as Indian people or we won't even make it at all.

Many non-Indians lament what they call the loss of Indian culture as they see it. Non-Indians have made many peculiar interpretations as to what they thought was Indian culture. Indian "culture" has been associated with poverty and low educational levels. The truth of the matter is that poverty and low educational levels have done more to crush Indians and Indian culture than anything else. If our Indian communities and our Indian cultures are to thrive we need sound economies and high educational levels. We need economic viability and excellence in our educational systems. The two go hand in hand.

In the past, some tribes developed educational systems that were superior to the systems of non-Indians. We need this kind of exellence. When non-Indians gained control of our educational and economic institutions they used them to benefit non-Indians rather than Indians.

As we gain control of our own institutions we must strive for excellence. Our medical care institutions must be the best. Educational institutions must be the best. We've had to live with institutions that have been second rate. Even some Indians have come to associate Indian educational institutions and Indian educational systems as being inferior. It was not uncommon to hear phrases such as, "Oh well, if we can't make it in the public educational system, we can always go to an Indian school..."

No group of people on the face of this earth can survive and maintain their communities and their culture with inferior institutions. We must have the best and we deserve the best. The better educated we are the better we can deal with our own communities and the world around us. The better we know our own language, the better we can communicate in other languages. The stronger our cultures are, the better we can deal with other cultures. We cannot come from a position of inferiority and deal successfully with the world about us. Indian physicians need to deal with other physicians. Indian bankers need to deal with non-Indian bankers. Indian businessmen need to deal with non-Indian businessmen.

There is no need for me to explain how we came into a position of having to accept inferior institutions and systems. The relevant factor now is that we have the capability to have the best and be the best. This is not unusual. Every group in the world wants the best for their people - we should want nothing less.

There will undoubtedly be, for a few years to come, several people in influential positions that have doubts about us. Some will feel paternalistic and that they need to guide us. Some will feel fearful that we might choose to treat others the way we have been treated. But these people will gradually fade away or change their minds.

Likewise, many Indians might be fearful or doubtful. Many will fear a "backlash". But we really have nothing to fear except, perhaps, our own fear. As F. D. Roosevelt once said: "We have nothing to fear but fear itself." I believe there is no more backlash today than has been omnipresent for two centuries and more. Some persons in positions of power and influence seem to be fading away from being the "champions" of our cause because they fear "backlash". A fair-weather friend is no friend at all. History has taught us this repeatedly. What can the non-Indian do to us that has not already been done and failed? Make war on us? That failed, we successfully defended ourselves. Annihilate us through disease and neglect? We are now more numerous than ever. Take our land away? We are now acquiring lands at a rapid rate. Abolish our treaties? Our treaties are now stronger than ever and we are winning more law suits for treaty violations than ever before in the history of this nation. Terminate us? Terminated tribes are being restored. Destroy our educational institutions? We now have one of the most viable and strongest higher educational programs in the country. Abolish our culture and religion? This is stronger than ever before. Each and every action conceivable has been taken against us. What more can be done?

We are here and each time we have rebounded with greater strength and determination. Each time we have grown in strength and power.

Ladies and gentlement, we are going to win. We are going to win for two reasons: (1) We are determined; (2) We are right.

But win for what purpose? This is important. We are determined to win, not really for ourselves, but for the future of all of the people that inhabit our continent. We are greatly concerned about all people. We are united by a spirit of common purpose for all of humanity, not simply for some immediate economic gain.

In spite of the short-sightedness of many, our Indian people lead the way. Only we know this continent. It is the bones of our ancestors that have been buried here for countless centuries. The people now living here are becoming a part of us. We are already leading in several areas. The INMED program at the university of North Dakota prepares Indian students for medical education by instilling the quality of excellence. Our Indian students are not only graduating consistently with honors in medical education, but are returning to practice medicine in rural areas. To those of you familiar with the problems of delivery of professional health services, you know that rural American is in critical need for medical practitioners. Within a few short years the Indian tribes accomplished what numerous state legislators and state institutions of higher learning have been unable to accomplish for decades, and with the expenditure of millions of dollars. Indian Nations of the Northwest coast have developed the world's leading aquaculturists. They are providing the means of feeding the growing American population of the future. Tribes of the Southwest have developed methods for the most efficient use of water while non-Indians are still thinking that if they need more they need only take more from someone else. Tribes with energy reserves are developing the methods of harvesting these resources without destroying their homes forever. This is something the rest of the nation must learn.

While we are winning, we are an honorable people with a concern for all. What many non-Indians do not yet understand is that we are a very reasonable people. We are really doing these things for their benefit. We are not going to hurt anyone. Being pro-Indian is being pro-American because we want what's best for all. As Red Cloud once said after visiting New York: "The white man knows how to accumulate wealth, but he doesn't know how to use it to benefit the people."

But we have only scratched the surface in terms of providing this country with the necessary techniques for survival, prosperity, and happiness of this nation. We need to make greater contributions in the fields of science, agriculture, education, and in government. We already have made great contributions in these areas, but we have much more to offer that this nation needs. Indian medical practices are a mystery to non-Indians, but they work. The management of land and the products of that land cannot continue to deplete those natural resources that cannot be replaced. Our educational systems teach respect for cultures other than our own. The non-Indian must learn this. Indian people need to be in every branch of government at all levels and in every department. Tribal leaders need to contribute to national policy, both domestic and foreign. Ambassadors to "developing" countries should be American Indian Tribal leaders. We are the only Americans who understand what these countries are experiencing because our Indian Nations have gone through a similar experience. Indian Nations need to

take the initiative in introducing beneficial legislation. It would be helpful if we held elected positions in Congress. We need Indians in the Department of Commerce, Labor and State Departments, at least, not only HEW and the Interior. We have much to contribute in these fields.

We not only can do these things but we must. No other people in North America can. We are united by a spirit of common concern for humanity. Non-Indians are not and never have been so united. They unite on a temporary basis for short-term economic or political gains for a select few. Such unity is short-lived and quickly shatters.

So I would like to leave a simple message with you. We are going to make it. We are going to make it as Indians for not only our own people but for the people that live on our continent. The road is going to be rough, but the worst is behind us. Some of us who came through institutions of higher learning first, experienced problems with non-Indians and even some Indians that future graduates will never experience. As the way is cleared, those who follow us will make even greater contributions.

Thank you.

HIGHER EDUCATION FINANCIAL AIDS

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Tarahuanara
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More and more of our American Indian people are being recruited onto campuses with the express hope of completing, or in some cases beginning, their college education. Great hopes have been raised among countless young people. The world of educational opportunity has been painted bright by recruiters who like to attract the American Indian to their institutions by making special admissions available, by promising tutorial help, by intimating that sufficient financial help is available. In case after case, these benefits are not available. In case after case, these benefits are not available to students because of the lack of money actually allocated to individual institutions.

ROLE OF THE BUREAU OF INDIAN AFFAIRS IN HIGHER EDUCATION

The whole idea of the federal relationship to Indians is based on the concept of entitlement. Being a member of a certain tribe, which has a certain treaty relationship with the federal government, that is sanctioned by both Act of Congress and Supreme Court decision, conveys the status to an individual, not as an individual but as a member of a tribe. The relationship is between the tribe and the federal government and not between the individual Indian and the federal government. Therefore, to be entitled to these kinds of services, membership or status in the tribe has got to be established. Eligibility is one of the things that we hear often too and want to contrast them as two different concepts, that elgibility is something you become eligible for, one, by being a citizen of the country, and two, falling under certain economic guidelines, which makes you eligible for certain services, and this might be the situation that EOG finds itself in. You must demonstrate a need; any American who can demonstrate this particular need is eligible for something like EOG and other services.

Entitlement is something else. Entitlement is actually a concept that predates the Constitution, is reiterated by the Constitution and confirmed by repeated Court decisions and Acts of Congress. Entitlement is really the basis of the Bureau of Indian Affairs grant. In the actual award of Bureau of Indian Affairs educational grants, the concept of entitlement is very important, because unless a person can prove one-quarter blood quantum which entitles him to membership in a tribe still receiving services from the federal government, he's not eligible for a Bureau grant. Often times we find students who are eligible for Bureau of Indian Affairs grants, entitled to them, and not eligible for EOG. At the University of Oregon, where a large number of Indians were from the Klamath country in southeastern Oregon, we found just the opposite was true. Here were people who were by blood quantum at or near full-blood Indian but were not eligible for any help from the Bureau of Indian Affairs because the treaty relationship had been terminated, by Act of Congress again, and they were eligible only for the standard financial aid packages available to any other student.

In order to qualify for a Bureau of Indian Affairs grant aid, a student must be one-quarter or more Indian or Alaska Native and he must be able to prove it. He must be a member of a federally recognized Indian tribe. The student who is a member of one of the tribes whose treaty relationships with the federal government has been terminated (e.g. Klamath Tribe) or one of the tribes which has never been recognized by the federal government (e.g. Yaqui) is not eligible for Bureau of Indian Affairs grant aid. The Bureau of Indian Affairs applicant must be accepted for enrollment by an accredited college or university, and a need analysis made for him by the financial aids officer at the institution where he has been accepted. He must make his application in time to meet a number of deadlines set by the college and by the Bureau of Indian Affairs, often without adquate counseling or information about these deadline dates.

If a student meets all these requirements and is given Bureau of Indian Affairs grant aid, the amount of his total need which is met will depend on the policy of the Bureau of Indian Affairs Area Office in which his tribe is located and the willingness of other funding sources to contribute toward his education. Bureau of Indian Affairs Scholarship Officers come under the authority of the Area Office rather than that of the Bureau of Indian Affairs Higher Education Program located in Albuquerque, New Mexico. This means that no single Branch or Section has line authority to coordinate the various Area Offices' grant aid programs. Grant aid program policies vary widely from Area to Area, and most Area Offices have insufficient staff to provide follow-up services.

Scholarship Officers are supposed to visit periodically each college campus in their area at which there are students funded by the Bureau of Indian Affairs. Few are able to do so because of the press of routine processing of grant applications and in some cases duties unrelated to the grant aid program. Little staff time is available for extensive meetings or bargaining sessions with college financial aid officers or Office of Education officials. As a result, most Bureau of Indian Affairs Scholarship Officers cannot act effectively as advocates for American Indian students when they have difficulty obtaining other grant and loan aid for which they are eligible. Some Bureau of Indian Affairs area offices follow the policy of trying to meet the student's full need if he is denied other aid for which he is eligible. Some areas provide only partial funding, even if they are aware that the student has not received other aid, a policy which has forced many students to drop out in mid-year when their funding ran out.

In addition, the student's right to continued health care, to which American Indians are entitled, as part of their special relationship with the federal government, is not assured. Some tribal groups and Bureau of Indian Affairs Area Offices have worked out agreements with Public Health Service Hospitals near the colleges or universities to provide care, but more have not.

Tribal scholarship programs are available to some American Indian students, but they provide a relatively small amount of the total aid available. In additon, they are subject to changes in tribal resources or tribal policy.

Provisions have been made in recent years for tribal groups to contract with the Bureau of Indian Affairs to administer grant funds for their won students. Such tribes as the All-Indian Pueblo Council in northern New Mexico, Tlinget-Haida, and Navajo, have made use of these provisions and are administering their own grant programs, through contracts with the Bureau of Indian Affairs. Tribally administered programs have the potential of considerable flexibility to provide much more counseling and supportive services to their students.

SPECIAL PROBLEMS IN FINANCIAL AIDS

As stated in the BIA Financial Aid Educational Manual (5.5) the level or amount of Bureau grant assistance is based on an official need analysis prepared by the institution the student is or will be attending. The scholarship officer as the Office Bureau--Area Higher Education representative and the student's advocate has the right and responsibility to question all or any facet of the institutional analysis if this document does not appear to have been derived in an equitable manner.

Further, the primary prupose of student financial aid is to provide financial resources to students who would otherwise be unable to begin and complete the type of postsecondary education they wish to pursue. Student aid programs should be structured in such a way as to provide a coordinated system to achieve the purpose.

Problems have arisen in developing financial aid packages for Indian students because of the lack of Office of Education and Bureau of Indian Affairs guidance. Without uniform guidance, inequities in the composition of aid packages will occur. The Office of Education and the BIA, in conjunction with appropriate congressioanl committees, will have to develop solutions to the existing problems of delivering financial aid to Indian students.

Because of the existing barriers created by the differences between realistic need cost vs. an assumed institutional need cost, BIA Higher Educational scholarship funds must defray the inequities practiced by many institution's Financial Aid Officers (F.A.O.'s) throughout the nation. It must be clearly understood that the institutional budgets are budget guides in order to distribute the Department of Health, Education, and Welfare funds on a wider range to serve more students. This does not represent a truly realistic need cost factor, but simply a guide for the institution to fund more students. As an example of institutional assistance most institutions fund students at an 80% need level due to lack of allocations.

BIA scholarship entitlements are based on a 100% true/realistic need assesment as opposed to institutional cost budgets. Each unit whether it be a BIA agency, tribal agency, or BIA area office, the scholarship funds disbursement must be based on this BIA eligibility criteria and budget ranges according to national geography and institutional diversities, such as junior colleges, community colleges, state colleges, universities, proprietary and private institutions.

RECOMMENDATIONS FOR CONSIDERATION

Recommendation Number One:

On a national level the United States Office of Education and the Bureau of Indian Affairs must coordinate every effort with each other in order to fully serve Indian students. They must exercise their authority in terms of clear and enforceable rules, regulations, and guidelines so as to provide clear direction.

Recommendation Number Two:

We recommend that management within the local BIA systems be restructured in order to focus on effectiveness rather than narrow compliance, as related to higher education programs.

Recommendation Number Three:

We recommend that the BIA management system be organized to accomplish objectives set by American Indian Tribal groups, with parents, students, and teachers.

Recommendation Number Four:

It is recommended that each financial aid officer who processes Indian applications for financial aid be given a Bureau of Indian Affairs manual, at least the section(s) dealing with education. It would help if we understood the background of Bureau of Indian Affairs and the tribes.

Recommendation Number Five:

There should be state and regional training sessions for all individuals responsible for financial aid, in conjunction with our Indian students.

Recommendation Number Six:

Financial aid officers should receive copies of Bulletins, Regulations, and Manuals from the Bureau of Indian Affairs. BIA and tribal scholarship officers should receive copies of OE Regulations, Bulletins, and Manuals.

Recommendation Number Seven:

A standardization of forms used should be implemented to include a standard form for application and for the financial need analysis. BIA agencies should also send each institution a supply of these forms each year. If standardized, each area office could supply institutions within its area.

Recommendation Number Eight:

All Bureau of Indian Affairs/Tribal applications should be processed through the Financial Aid Office and a copy of all awards should be sent to the Financial Aid Office.

Recommendation Number Nine:

A manual similar to Career Development Opportunities for Native Americans, but of a much more comprehensive nature, perhaps similar to the CSS or ACT financial aid manuals, should be completed and distributed to financial aid officers. This manual should be a joint project of Bureau of Indian Affairs and Office of Education, and it should contain a historical and philosophical perspective of Indian funding. In addition, it should contain complete program descriptions, policies, and regulations. A certain amount of background material should also be included (e.g., the process of establishment of educational priorities by tribes/BIA in relationship to other tribal needs). In essence, this manual should provide as much pertinent data as possible to allow the financial aid practitioner to effectively counsel and assist Indian students.

Recommendation Number Ten:

An official advisory Council of Financial Aid Officers and Bureau of Indian Affairs Officials should be appointed to deal with the problems of coordination, policy, and systems design, and communication in relation to the proposed merging of the Office of Education and the Bureau of Indian Affairs student assistance programming.

A MODEL FOR DEVELOPMENT OF A BILINGUAL-BICULTURAL TEACHER EDUCATION PROGRAM FOR NATIVE AMERICANS

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The Bilingual-Bicultural Teacher Training Project at Mississippi State University is a four-year program. Upon completion of the program, a student will have a Bachelor of Science Degree in Elementary Education with a major area of concentration in bilingual-bicultural education and two minor areas of concentration in English and social studies. The four-year program was developed specifically to train Choctaw pre-service teachers or teacher aides and other personnel working in Choctaw schools to work effectively in a bilingual-bicultural program. The program is flexible enough to allow other language groups (i.e., Spanish, Seminole, Chinese, Creek, Cherokee, French, etc.) to enter the program and receive training that would meet the needs of the bilingual population with whom they would be working upon completion of the degree. Addition of other language group students to the program would necessarily require additional faculty who could give instruction in the target language. Currently, the program is servicing the Choctaw language group which is the largest bilingual population in the state.

A team-teaching approach is utilized in teaching courses included in the bilingual-bicultural education program. A native speaker is teamed with an English speaker. The University teaching staff includes two Choctaw members and two Anglo members; and also native speakers on the reservation who have been granted adjunct rank with Mississippi State University are available for team teaching with the staff. By utilizing this approach, the Project is able to offer bilingual-bicultural education courses both on campus and on-site at the Choctaw Reservation.

Students completing the four-year program will meet the State of Mississippi Certification requirements for the Class A Elementary Teacher's Certificate. The four-year bilingual-bicultural teacher training program will have received forty-two semester hours (or 14 courses) in bilingual-bicultural education, and monolingual students completing the program will have received forty-nine semester hours (or 16 courses) in bilingual-bilcultural education.

The major categories of academic preparation included in the bilingual-bicultural education curriculum are: native language proficiency, linguistics, English as a Second Language (ESL), cultural awareness, bilingual-bicultural education methodology and theory, and assessment and evaluation procedures in bilingual-bicultural education. With the exception of two courses, EDA 8373 and EN 4433/6433, all of the courses are undergraduate level courses. Additional graduate level courses are in the process of development.

The bilingual-bicultural teacher training project has two training components: a campus program and an on-site program at the Choctaw Reservation. Students who participate in the campus program are full time students and receive a stipend. Through their Junior year, the majority of their courses are taught on campus , with intermittent field-based experiences in the Choctaw Reservation schools. The Fall semester of their Senior year is spent entirely in the target community of the reservation where they work under the direct supervision of the school personnel responsible for implementing bilingual education. They receive fifteen semester hours of credit for the semester during which they construct teaching materials in the target language (Choctaw) in all content areas, pilot test the materials in Choctaw classrooms, and conduct surveys in the Choctaw community. During the Spring semester of the Senior year, the practice teaching experience occurs in the Choctaw schools.

Students who participate in the on-site program on the Choctaw Reservation are Choctaw teacher aides employed by the Choctaw schools. They are given release time to take college courses offered through the Mississippi State University Bilingual-Bicultural Teacher Training Project. They may take as few as three semester hours (1 course) or as many as fifteen semester hours (5 courses) during a semester. The course content is the same as the courses offered on campus and generally taught by the same faculty. The course load for the student is less than full time students in most cases due to employment work load. Many on-site students attend classes up to forty miles from their work site in Choctaw schools in six Choctaw communities. During the summer, many on-site students move to Mississippi State University campus to take courses as resident students. Courses which require the use of special facilities or equipment not available off campus are taken during the summer terms. The summer terms are the first experiences on campus for many of the on-site students. Social and sporting events are planned by the staff and on-campus students of the Project to help acquaint the on-site students to university life. Most of the students participate in the Native American Heritage Club's activities during the summer terms.

In both training components, the staff of the Project spends considerable time in counseling students, providing academic tutoring, and helping the students develop learning skills. The summer term students attend a course on a non-credit basis designed to improve reading, writing, and study skills. During the Fall and Spring semesters, the staff holds special study sessions which provide tutoring for the courses being offered and supplementary study skills. Since most of the Choctaw students enter the bilingual-bicultural teaching program with inadequate preparation for college level work in English, math, reading, and writing skill areas, the non-credit supplementary work provided by the bilingual-bicultural teacher training project is of prime importance.

The curriculum in Bilingual-Bicultural Elementary Education are presented in the next section. During 1975-76, thirteen new courses were developed and approved by the University to train teachers and aides in bilingual-bicultural programs or schools. The Choctaw language and English language are both used as the language of instruction in the curriculum courses.

Curriculum in Bilingual-Bicultural Elementary Education

Catalogue Description

The purpose of the bilingual-bicultural elementary education curriculum is to prepare students for teaching in bilingual-bicultural elementary schools. Courses for this purpose are offered on the undergraduate level.

Students majoring in elementary education can select courses which will give them one area of concentration in bilingual-bicultural education; the other two areas of concentration will be English and Social Studies. Courses for a concentration in bilingual-bicultural education include courses specific to the language group the student is preparing to teach.

Freshman Year

1st Semester		2nd Semester	
Biological Science	3	Biological Science	3
English Composition	3	English Composition	3
MA 1013 Math for Teachers	3	MA 1023 Math for Teachers	3
[1] AN 1103 Introduction to Anthropology	3	CO 1003 Oral Communications	3
HI 1053 American Civilization	3	HI 1003 Modern World Civilization	3
	15	** EDF 3323 Introduction to Bilingual-Bicultural Education	3
			18

Sophomore Year

** FL 2113 Choctaw Literacy and Composition (or equivalent in target language)*	3	** FL 2123 Choctaw Structure (or equivalent in target language)*	3
Literature	3	Literature	3
Physical Science	3	Physical Science	3
EPY 1053 Human Growth and Development	3	EDE 4433 Language Arts	3
EDE 1413 Art for Children	3	[1] AR 4553 Southeastern Ethnohistory	3
EDE 4413 Elementary School Arithmetic	3	HE 2813 Child Development	3
	18		18

Junior Year

1st Semester		2nd Semester	
PE 3233 Health Education	3	EPY 4313 Measurement and Evaluation	3
** EDE 3523 Fundamentals of Reading for the Bi-lingual-Bicultural Classroom	3	EDE 5443 Science for Children	3
EDE 4423 Teaching Children's Literature	3	EDE 4453 Introduction to Early Childhood Education	3
1 EN 2423 Descriptive English Grammar	3	EDE 4443 Social Studies in the Elementary School	3
MUE 2513 Public School Music	3	1 EN 4433 Teaching English as a Second Language	3
EPY 2123 Principles of Educational Psychology	3	1 AN 4403 Introduction to Linguistics	3
	18		18

Senior Year

(in target community)		(Practice teaching in target community)	
** EDE 3516 Preparation of Bilingual-Bicultural Materials and Practicum (Language Arts, Reading, English as a Second Language, Social Studies, Sicence, Math Audio-Visuals)	6	EDE 3416 Teaching Elementary School	6
** EPY 3223 Application of Educational Psychology Principles in Bilingual-Bicultural Classrooms	3	EDE 3423 Principles of Teaching in the Elementary School	3
** EDE 3533 Diagnostic Reading Instruction for the Bilingual-Bicultural Classroom	3	EDE 3473 Methods of Early Childhood Education	3
		** Elective (Bilingual Education)	3
	12		15

* 4 semesters of Choctaw (or the target language) for non-speakers. The Choctaw courses are FL 2013, FL 2023, FL 2033, FL 2043. {Non-speakers who take four semesters of the target languages will not be required to take literacy and structure courses in that language.}

1 hour practicum in Choctaw language for non-speakers (during the senior year in target community, if target language is Choctaw {FL 2131}).

1 Existing courses considered part of the bilingual-bicultural education Program

** Approved new courses for the Bilingual-Bicultural Elementary Education Program (Approved April 26, 1976)

The curriculum in bilingual-bicultural elementary education includes:

1) Courses necessary for teacher certification (Class A Elementary Teacher's Certificate) or otherwise required by the Department of Elementary and Secondary Education.

2) Courses already taught at Mississippi State University and considered a necessary part of the bilingual-bicultural elementary education program.

3) New courses developed specifically to provide another area of concentration in elementary education which will be bilingual-bicultural education. Two of the new courses (Fundamentals of Reading for the Bilingual-Bicultural Classroom and Diagnostic Reading Instruction for the Bilingual-Bicultural Classroom) are designed to replace existing courses in reading and to satisfy certification requirements in that area. The replacement is made in order to give students a background in this area which will be relevant to the bilingual-bicultural classroom.

Courses which satisfy state certification requirements:

Subject	Hours	Courses
English	12	English Composition
		English Composition
		Literature
		Literature
Science	12	Biological Science
		Biological Science
		Physical Science
		Physical Science
Social Studies	12	HI 1053 American Civilization
		HI 1003 Modern World Civilization
		EDE 4443 Social Studies in the Elementary School
		AN 1003 Introduction to Anthropology
Mathematics	6	MA 1013 Math for Teachers
		MA 1023 Math for Teachers
Personal Hygiene	3	PE 3233 Health Education
Speech	3	CO 1003 Oral Communications
Child Psychology	3	EPY 1053 Human Growth and Development
Educational Psychology	3	EPY 2123 Principles of Educational Psychology
Child Development	3	HE 2813 Child Development

Measurement and Evaluation	3	EPY 4313 Measurement and Evaluation
Reading	6	EDE 3523 Fundamentals of Reading for the Bilingual-Bicultural Classroom *
		EDE 3533 Diagnostic Reading Instruction for the Bilingual-Bicultural Classroom*
Language Arts	3	EDE 4433 Language Arts in the Elementary Grades
Art for Children	3	EDE 1413 Art for Children
Literature for Children	3	EDE 4423 Teaching Children's Literature
Music for Children	3	MUE 2513 Public School Music
Methods Course	3	EDE 3423 Principles of Teaching in the Elementary School
Principles of Early Childhood Education	3	EDE 4453 Introduction to Early Childhood Education
Directed Teaching	6	EDE 3416 Teaching Elementary School

* New bilingual-bicultural education courses designed to fulfill Certification Requirements

PARENTAL INVOLVEMENT

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New Mexico Indian Education Board of Regents
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Parental invlolvement begins with the parent being the primary teacher of his child. Our parents taught the younger generation the necessities of survival, the culture of the community. and how to get along with each other.

We have seen the educational process change. Today we have a generation of youngsters who were raised under one of the following situations: 1) In boarding schools, 2) With families who do not speak the dominant tribal language, 3) With parents who are losing their own cultue because they have grown up in an urban community or did not hear the traditional stories because they were away at school, and, 4) with grandparents who watched their children trying to cope with the new culture which also invaded their own lives through fast transportation, television, and the educational system. Thus the parental role changed from that of being the primary teacher to an individual who saw only that his child was cleaned and well fed and was sent off to school every morning.

Approximately ten years ago, a movement began which was an attempt to involve the local people in programs that were designed to upgrade their standard of living. Communities were told to come together to plan programs that would have money available to them from Washington, D.C. to carry out the programs. Included in the planned programs was an idea to help children who might have problems adjusting to school due to lack of experience, a culturally different home environment, or a language barrier. After a couple years some question were raised such as, who knows best what these children need--the professional or someone from the local community? Maybe even the parent!

So, many of the parents became involved in the preschool area, but after their child was out of Head Start, they could rest because now their child's education lay in the hands of the professional at the public school.

Let us look at several groups who are involved in this process. The public school has always assumed the responsibility of educating the child. Teachers and school administrators spend years at the university preparing themselves, and countless hours outside of school preparing curricula in order that children may learn. With this training and knowledge, they have become professionals in their field of educating children.

Now they are to call the Indian parent to a public meeting and ask: "How good is the education your child is receiving and is this education really meeting the needs of your child?" Also, a parent committee must be formed to assist the school personnel in creating programs that will help Indian children.

The school districts are required to consult the parents before submitting proposals for available monies. So, they called meetings, sent notices, and handed out guidelines. A few parents came, listened, and some spoke up. And the school set up the programs, hired staff, and more parent meetings were called. Some parents came, listened, and a few became involved.

Then the school said, "The Indian parent really does not care about their children. They never attend the meetings, and do not understand what has to be done. They only come to complain about teachers, or question why their children are getting bad grades. And when we call them in for parent conferences to explain the situation, they do not keep the appointment."

Now let us hear from the parents and listen to what they have to say. "I went to one meeting and asked why my child did not understand what he read. The teacher talked a long time but I still do not know why my child does not understand what he reads."

There is still another group. These are the people in the state, regional, and federal offices. They have their ear to the ground as far as what is happening in the government. They also know that the local community is not always communicating with the school district and they see the need for more community and parental input. They say to the people at every conference, meeting, or workshop that "we must tell parents to get involved if we are to keep these programs."

Each local community should begin by looking at their own parental situation. This can be done by selecting a small group who is knowledgeable on the local political structure and the local community, and yet who can be objective in considering all issues. They should begin by listing to the areas that effect parental involvement, how ever minute they are and be able to accept all suggestions as possible solutions.

What do you as parents or school personnel want when you say parent involvement? Do you want new ideas as the parents or other parents see them or do you want people to agree with what has already been done? You might have to make changes in the program. That takes much work.

What changes will take place in your program if a larger group of parents begin attending the meetings, asking questions and understanding the budget? If we get parents who know about the program and understand what is being said, we can get them asking pertinent questions. Is furnishing the students with gym shoes really helping the student to improve his grades? Is an honorarium for committee members as important as a student counseling program? What do we really want for our students? Do we want them to stay in school and be better able to meet the world when they graduate or do we simply want to supply them with paper, pencils and notebooks? Granted, material things are necessary but where are the services that deal with emotional, personal and educational problems.

Is everyone ready for the parents to get involved? Are the old committee members ready to hear criticism of the program they created

three years ago? Is a teacher or a counselor ready to say to a parent, "Yes, that is a good idea. I will try that." Or has he been doing it for the last six months? Is the school administration ready to accept a new idea before they say "no"? Can they accept that a parent who does not speak English might have a suggestion that will help Indian children learn? Are the adults ready to listen to the students? Do they think those same young people who raced around the reservation last evening in their cars have any good suggestions to make?

After you have taken a good look at your local program. assessed your strong points and recognized your weak areas, weighed the pros and cons, and decided that you want to have more parents involved, you have then realized that a good workable parental program can be developed to meet the needs of you area and are then ready to begin. Plan your strategy. After you have listed every problem area, take each one and plan how you are going to change it. Meetings are long and drawn out and nothing has been accomplished. Does your chairman need training in holding meetings? Does he need your support in keeping things moving? Does everyone get a chance to speak? Is a consensus reached before a decision is made? Then plan your meetings carefully, train your chairman, give him your support in making decisions and most important of all, try it at the next meeting. After several good meetings the word will get around and people will begin coming again.

Can't get people to serve on the committee? Do people really know what Title IV is? Is the system of nominating the committee conducive to getting a variety of people reflecting your local tribal system or is it restricted to a few people? Maybe we should not be looking at how to get people to the meetings but to revamping the nominating system and educating parents.

Now you say you have this problem, have tried every way to solve it and still cannot seem to reach any solution? Is there someone who can sit down with you, listen, hear the thing that you cannot hear and explore possible solutions? Let us try to see the trees and the forest.

"Eliminate the negative and accentuate the positive" comes from a song some of you may remember. If you tried an idea to get parents out and it did not work, are you going to try it again? If you had a pot luck dinner and very few came, are you going to do the same thing next meeting? If you tried it and part of it worked, throw out the part that did not work. If you tried a dinner and they came, ate, and left before the meeting, then you better have a meeting first and then show movies of the children.

But if you are going to bribe parents to come to meetings, do not be fooled. Give them something to come back for. Provide a well organized, positive program. Committee meetings that are well run, have members who are knowledgeable on the program discuss matters fully and take action, and it will be better attended. There are training programs applicable for all needs. Parent meetings that are informational, or high interest, and conducted in an atmosphere that allows parents to speak and gives a feeling that everyone has a good suggestion, no matter how small will have better support.

Provide a program where parents are working together for their children's interest. Such as committee meetings that are for business, parent meetings that are for information and feedback, and meetings which do not allow personal feelings to be aired. If you cannot work with a particular person, volunteer for a different acitivity. Everyone works better with some people as opposed to others, but do you have to stay away because we cannot get along with one another?

Provide a system of cooperation between school and parents. Let's face it, the school cannot do it alone and neither can the parents. Parents have to accept the schools regulations and limitations. The school must realize it takes time to understand rules, regulations, and budgets, but it does not mean we cannot understand them at all. Maybe we are not fast or fluent speakers, but do not put words in our mouths.

Provide a system of student input. What better place is there to learn the system of representative councils, setting priorities, presenting issues to appropriate governing or administrative agencies for action, and how to follow up on such issues than in that setting? What better place is there to learn to operate in an adult world making concerns known in a proper manner and seeing them considered on an equal basis. And again, what better place is there to influence apathetic parents than through students active in student councils?

Create a program that fits your local area. What may be a great program for one locality may not be for your community. Look for ways to do things that will make your parent program individual and workable. Know that you as an individual cannot do it all. No matter how rewarding it may seem to think the parent program would fold if we were not there to do all the work, learn to involve others. Learn to assign duties to them, assist where needed, and check to see everything is done before the due date. Then let them take the credit for doing it.

Getting community involvement is not easy but it is rewarding. It takes the dedication on the part of a few, whether they are school personnel who will listen and cooperate, or parents who are working together, or tribal officials who are backing projects, or students who are learning to have a say, or the person who is willing to turn an important task over to a newcomer. Each individual is needed.

FOUNDATION AND INSTITUTIONALIZATION OF INDIAN POSTSECONDARY PREPARATORY ACADEMIES (IPPAs)

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The purpose of this paper is to present a discussion focusing upon the issue of foundations for Indian preparatory academies for the pursuit of postsecondary education of Indian students. The subject will address the process and authority required in founding such institutions using a why, who, when, and where approach. The sources for fact, expert opinion, and evidential observation draw upon standard official, general and Indian demographic data sources, quality research, and recognized experts in the field of Indian education.

Leonard Bearking and Patricia Locke contributed substantially to the conceptual framework on which this paper is based. In addition, David Dunbar, Lorraine Misiaszek and Maxine Edmo contributed design concepts and philosophical background information.

This paper is intended to contribute positively and constructively to a growing body of documentation on behalf of systematic delivery of quality, quantity, and appropriate education for the general and cultural needs of Indian people that is designed, directed and administered by and for Indian people as their legal and inherent right.

The following pages attempt to consolidate, condense, insofar as possible, and present facts and current opinion regarding Indian postsecondary education as it relates to student needs in the realm of scholarly study and professional training. The entire issue is complex, calling for the best expertise in law, education and economic specialties. It is hoped that readers will respond through constructive debate on the controversial aspects of the issue under discussion.

IPPAs - A Preliminary Plan:

IPPAs are conceptually designed to provide the necessary services not being met by any other education providers in regard to identifying and subsequently meeting needs for IPPA enrollees in areas of college or university (higher) education preparation generally (but not exclusively) in the following ways:

- Insufficiencies in pre-requisite subject area competencies for entry in the higher education level to which a student aspires;
- Remediation for insufficiencies or deficiencies regarding institution-specific pre-requisites for enrollment ranging from freshmen entry through professional and advanced studies;
- Preparation for undertaking college and university entrance exams;
- Instruction in student skills ranging from college-specific study skills to understandings in effective/affective behaviors necessary for successful higher education experiences.

Students To Be Served:

-High school students wishing to attend college;
-Undergraduate, community college (2-year), BIA postsecondary students (3 schools), and tribally chartered college students (21 Indian colleges) wishing to enter upper division university and college study;
-College graduates wishing to enter graduate schools;
-Students wishing to enter professional or scholarly disciplines (ex. law, medicine, economics, anthropology).

Student Selection Procedures:

Enrollment in IPPAs will be through a combination of direct applications and referals. Primary referents are expected to be Indian tribally chartered colleges, high schools serving Indian students, agencies providing educational and training services to Indians (particularly the BIA), and Tribal Divisions of Education. A tribal member information and awareness project would necessarily be part of the initial formation phase of a local IPPA, and a sustained community awareness program could be expected to be a part of the regular IPPA program.

As soon as the formative action has been taken to permit IPPAs to become a reality, any tribe(s) sponsoring a regional IPPA, and others who will draw upon the IPPA network facility most convenient to them would need to be responsible for preparing and disseminating a public education and information program directed toward their tribal members. As any IPPA-specific special areas of service emerge (ex. programmed preparation for graduate record exams, preparatory and liaison services in a given field like law or medicine, etc.) providing services not regularly available through all regional IPPAs, locally generated information services and a nationwide information service through the IPPA Advisory Board could be expected to evolve. Thus, both regional and national tribal member awareness can be achieved regarding services available through, and provided by, IPPAs. As regional IPPAs are established and become operational, all agencies and institutions serving postsecondary Indian students would be expected to act as referents for the closest regional IPPA including:

-High schools (BIA, public, private)
-Community colleges (Indian, public, private)
-Public and private institutions of higher learning with Indian programs (ex. Ganado, University of New Mexico, University of Montana, etc.)
-BIA/Tribal Education Programs (ex. CETA, OJT, ABE, etc.)

Students will be accepted for IPPA enrollment on the basis of proven aspiration, and other criteria to be specified by an admissions committee for each IPPA institution. It can be assumed that a student/IPPA appeal procedure will be established to handle controversies that might arise should an IPPA refuse to enroll a student. This could be lodged with the National IPPA Advisory Board or the IPPA Indian Accrediting Commission (Committee).

Advisory Board:

As envisioned, the initial step in creating a national IPPA service netwark calls for the appointing of a duly constituted National IPPA Advisory Board (Council). The members would be representative of all active participants in IPPA services for a full consumer-provided effort toward consistent quality controls and uniformity including:

- -Tribal government and educational officers for each region (area);
- -BIA Area personnel for each region;
- -Tribally chartered colleges;
- -Indian organizations serving as advocates for Indian higher education (i.e., American Indian Scholarship Service);
- -Indian student advocates on a representative regional basis;
- -Major colleges and universities with quality Indian student programs and/or professional schools enrolling a substantial number of Indian applicants (ex. Sheldon Jackson College (Sitka, Alaska) University of New Mexico, University of Montana, etc.)

It can be expected that the ways and means for empowering and chartering an Indian Institution Accrediting Committee (Commission) will be forthcoming. Indian accreditation for Indian-specific curriculum materials and instruction has been a thematic sub-issue in Indian education for a number of years. Initially, the IPPA Board may have to be viewed categorically as a consortia until progress is achieved to the point where a charter is obtained and routine powers and authority are described and assigned in keeping with the seriousness and importance of the role to be played by this entity. Approaching the establishment of IPPAs through nationally representative Indian leadership in a systematic approach to postsecondary Indian education may serve to help solve problems in communication, information exchange, and united-front efforts by Indians as regards meeting Indian education needs in general.

If IPPA national and regional boards are carefully established and thoughtfully developed, they may prove to be pathfinders in present Indian efforts to engage in fruitful dialogue with the federal government regarding common and specific tribal efforts to move toward self-determination. Within the past five years more than sufficient evidence has been compiled through Congressional hearings, federal and state agencies, Indian, and independent documentation of tribal needs for a substantial number of university and professional school graduates. It is one issue in Indian affairs where concensus is apparent on some of the true ways and means to accomplish a solution to the problem has been demonstrated by Indian tribes. There seems to be no other reasonable option, considering the demographic characteristics of Indian tribal members, than to move at the national and regional levels in the founding of IPPAs through systematic organization at both levels at approximately the same time.

Accreditation, Liaison, and Regulation:

Various options are open in the mechanics needed to accomplish the necessary steps to establish IPPAs. An overriding assumption is that

regular established procedures that are applied in the founding of any quality institution of postsecondary learning will subserve IPPAs. The appropriate accrediting entities for the courses within the curriculum of a given IPPA must necessarily be involved. The only innovative factor in this issue is the formation of and formal recognition of an Indian Institution Accreditation Board (Commission). The formative process would involve state and national accreditation bodies and support services. Initially it may be the desire of the responsible parties for such an entity to restrict its area of authority to IPPA students. In time, however, a reasonable expectation is that a nationally recognized Indian accreditation body may expand its services to include all Indian postsecondary institutions.

IPPAs will be subject to normal regulations imposed upon postsecondary institutions. They will additionally be subject to regulations that are imposed by the federal government through whatever agent delegates the empowerment to activate IPPAs. Presumably, within the constraints of local autonomy, IPPAs will also be subject to certain regulations imposed by the National Advisory or Accreditation entity (or both). Each IPPA will be directly regulated by its own Board of Regents, but those Boards are, in turn, regulated within the usual larger framework of the IPPA system.

Liaison activities will be required in two major areas. Liaison functions between and among regional IPPAs could be expected to follow the usual pattern whereby the responsible coordinating agent would be the Director for the National IPPA Board, and regional IPPA directors would be members of a professional consortia/association such as a national association of Indian Postsecondary Institutions. Liaison functions between and among supportive, IPPA student contributor or receiver, and/or regulatory bodies like government agencies, Indian tribal organizations/government, and institutions of higher learning would be expected to occur at the national and regional levels -- also in accordance with the usual pattern for this kind of communication and activity. The innovative factor would be primarily in meeting the need for dissemination and exchange of information among interested parties. Present communication linkages would be utilized and could be expanded through newsletters and use of the media as appropriate at all levels of IPPA function.

It may be anticipated that with adequate coordination in developmental planning at the national/regional level, each regional IPPA would reflect the region-specific tribal needs of the student population to be served, the tribal manpower needs related to higher education for each region, and the capabilities of each region to meet IPPA student needs on a local and/or national basis. Each reservation or tribal consortia seeking to found an IPPA would be required to demonstrate adequate capabilities to engage in the usual accreditation procedures together with a stated intention to meet any Indian accreditation requirements when these criteria are established. The same intent to recognize an Indian Accreditation for IPPA course work would apply to representative institutions of higher learning to be appointed to the IPPA National Advisory Board.

Time Frame:

One approach to generating immediate response and action regarding the establishment of IPPAs would be to appoint an IPPA Foundation Task Force in cooperation with NCAI and NTCA as soon as possible. Unless further questions arise concerning the feasibility of IPPAs or the institutionalizing of IPPAs as the best answer to the recognized problem, further research is not necessary -- only immediate action to generate response and reaction to the ideas contained in this paper as needed and appropriate. The purpose of the Task Force would be to further develop and describe in broad terms the structure, responsibilities, and function of the IPPA National Advisory Board, and to make recommendations for selection of the board membership.

A generalized plan of action with time frame would be one of the first concerns to be addressed by an IPPA Task Force Ad Hoc Committee. Initially, a reasonable time frame could call for immediate formation of an IPPA Advisory Board with staggered terms of membership, allow six months after appointment of the Advisory Board for interested regions to draft local IPPA programs -- curriculum, projected budget, projected enrollment, and justification rationale for establishing an IPPA in a particular region. Within this approximate one-year period, reasonable success may be anticipated in securing consolidation of effort and support at the national and regional levels toward bringing a well-founded, workable, and practical design for regional IPPAs under a systematic national approach before the BIA and/or other federal government channels in order to secure the necessary enabling authority and fiscal responsibility empowerment.

Regardless of the complicated task involved to activate IPPAs, it is within the realm of reason and practicality that the planning and/or implemental phases of some, if not all, of the tentatively identified IPPAs can be operational within 18 months after formation of an IPPA Task Force. The primary determinant here will be the accomplishment of empowerment. If enabling powers can be obtained through administrative procedures within the Department of the Interior, momentum toward the desired end result can be expected to occur far more rapidly than if direct federal government (Congress) intervention is required.

Support Systems and Agencies:

An underlying assumption in the establishment of IPPAs is that full utilization of extant federal, state, and reservation support services will occur. There is no question that a "package" approach will be necessary as regards fiscal, physical plant, and curriculum resource foundations are concerned. Reasonable cost-efficiency demands this approach, as does the fact that the latter foundations are presently limited by extant circumstances. In broad terms at national and regional levels, sources of fiscal funds in addition to regular baseline fiscal appropriation would include DHEW-OE, DOL-CETA, USPHS, BIA, and non-IPPA institutional scholarship, fellowship, grant, loan, and veteran program funds. Primary sources for demographic data, student record information, knowledge and information retrieval systems, and

staff/faculty recruitment for IPPAs must rely heavily upon extant local government and educational institution support services -- including support services available through Indian and non-Indian institutions of higher learning or general postsecondary education organizations such as the Land Grant College's Association. Particularly, state departments of education and within-university institutes dealing with educational development, program, and administration can provide invaluable and virtually cost-free technical advice and assistance. Some of the technical and consultant services needed to plan and design the IPPA system and its regional components are mandated responsibilities of federal and state agencies (and their delegates - state colleges and universities). Theoretically, these supportive services would be forthcoming upon properly executed requests from political subdivisions of a given service region.

Considering that BIA boarding school facilities and Indian colleges might be utilized, the initial physical facilities needed are already present. This includes space, vehicles, furniture, equipment, and instructional aides. Some of these can be provided by the parent regional IPPA government or consortia, and others secured through an economical contract agreement with tribal government, BIA agencies, and local Indian or public/private educational institutions. For example, Indian tribally chartered colleges or public or private colleges located on (or adjacent to) an IPPA location could be expected to enter into a cooperative agreement as regards library services and/or student housing, classroom and student access to sophisticated scientific and clinical laboratories.

Site Selection:

Each region listed has a demonstrated potential for evolving strengths that can be made available in professional specialty preparation, including Alaska. Such specialization in addition to offerings uniformly offered to IPPA students is a matter of future development, but the consideration should be included in the general framework for the initial developmental planning foundations. Examples of regional IPPA sites and special offerings include (but are not limited to):

Midwest	Medicine, Public Administration
Southwest	Law, Engineering, Solar Energy
West	Natural Resources
Alaska	Petroleum Technology, Developing Indian Economics

Faculty and Professional Staff:

Faculty and professional staff requirements may be discussed in broad terms at this time. Certain personnel and staffing (including appointed representation) are mandatory:

IPPA National Advisory (Accreditation) Board or Commission
Director
Secretary/Bookkeeper
Administrative Assistant (later)

Tribal IPPA Board of Regents (Directors)
- Postsecondary Education Services Liaison
- Secretary/Bookkeeper

Each Regional IPPA:
- Director
- Administrative Assistant
- Secretary
- Institutional Liaison)
- Computer Technician) Part-time, shared-time or
- Bookkeeper/Accountant) half-time positions.
- Registrar)

Faculty:
- Counseling Division Chiefs
- 1-3 qualified counselors) Shared-time or half-time positions
- Psychometrist)
- Secretary
- Professors and instructors as needed (4-6 half-time equivalents)

Support Services:
- Physical plant space and facilities
- Maintenance for IPPA furniture and equipment
- Transportation services
- Administrative record-keeping hardware
- Library and laboratory facilities

The above are established basic higher education institution needs that may be locally available through a variety of commonly known sources. Each region will need to identify the material and human resources it can command immediately and in the near future to provide adequate operational support for an IPPA, and to identify and project the costs for resources not already present.

Quality and adequate quantity of experienced specialists in higher education counseling are absolutely necessary if IPPAs are to successfully meet the need for which they are being designed. This is the single fully unique feature of IPPAs when they are viewed in context with the entire continuum of education services provided for Indians. Any compromise in relation to the Counseling Division of an IPPA can be expected to bring about student failure to achieve academic potential or personal aspiration, and to proportionately weaken the entire purpose of the IPPA system. Once the way is cleared for the foundation of IPPAs, one of the most difficult tasks before an IPPA Director and Board of Regents is setting forth policy and describing position requirements and responsibilities for counselors. Secondarily, regional directors will face recruiting and subsequently retaining a counseling staff of the caliber required by an IPPA.

It may be safely assumed that any region can produce with little effort the needed fully qualified academic subject area professors and instructors. Most regions already have cooperative arrangements with the regular school system, community colleges, and institutions of higher learning whereby faculty members are appointed for Indian postsecondary

education programs on a regular half-or part-time basis (or in some instances assigned "on loan"). As regards instructors for Indian culture-specific subjects of study, those not already engaged in teaching must necessarily be identified by the regional IPPA Directors. When Indian culture-specific courses are to be included in the curriculum of an IPPA, Indian accreditation procedures are mandated if the assurance of integrity for course content and credit hour value is to be extended to and subsequently recognized by institutions of higher learning particularly those accepting IPPA student transcripts in the enrollment and registration procedures for degree-program applicants being submitted to them by a given IPPA.

Budget Projections and Funding Sources:

In addition to what has already been said about supportive agencies and systems, of tantamount concern is permanent routine basic operational fiscal appropriations similar to those provided by state legislatures for their public institutions of higher learning. To some extent, BIA, ONAP, state and federal agencies can be expected to provide a stable and reasonable predictable portion of annual operating costs for an IPPA. Immediate response programs depending upon "soft monies" should not be included in developing baseline IPPA operational budget projection minimums. This would include student loans, grants, veterans benefits, and socio-economic development programs--regardless of funding source. Since it is well established that the federal government is responsible for Indian education, it follows that a routine regular minimum fiscal operational budget appropriation based upon a realistic formula is an essential first element if IPPAs are to become a reality. The breadth and depth of a given IPPA educational services program over and above the minimum needs to be met by all IPPAs would depend upon the "soft money" packaging successfully generated by the local IPPA.

The projected enrollment would average about 60 students per IPPA. This estimate is based upon the number of eligible applicants (largely unfunded) for BIA financial support and a reasonable "guesstimate" stemming from current high school enrollments, and Indian tribally chartered colleges and non-Indian higher education program applicants.

Based on the foregoing paragraphs, it is believed that the preparatory year for designing and beginning the foundation process for IPPAs should be budgeted for no less than $350,000. This would permit the recruitment and hiring of a director and support staff for the Task Force/Advisory Board and the initial search and selection/employment of the first IPPAs directors. It appears a wise and useful procedure to involve the first IPPA directors in the latter part of the planning and initiating phase for regional IPPAs. The suggested sum would also permit contracting for the services of consultants specializing in foundations of institutions like IPPAs, and for the required technical assistance and support services for the Task Force/Advisory Board.

Due to the present inflationary economy, in the most cost-efficient approach possible, it seems that a realistic estimate for first-year

budget projections for 4 to 5 IPPAs and Advisory Board operation will require no less than One Million Dollars. This sum is seen as the least amount to provide for a quality beginning system-wide program without "soft money" additions that may be available. This amount, then, may be regarded as only a starting point for the regular fiscal appropriation that will be necessary to operate and sustain IPPAs as a part of the federal government's system for the education of Indians. The structure of IPPAs as is apparently conceptualized in materials reviewed for purposes here is roughly comparable to "umbrella" systems for higher education used in states like California and Alaska. Rather than using a strictly local approtionment of funds (parallel to intra-state competing state colleges and universities), regional tribal entities must be considered in the light of tribal and regional needs (parallel to a state university system subserved by subdivision campuses, outreach regional learning centers, and community college divisions). In the state model, the state provides the basic fiscal operating funds, but the various subdivisions exercise local autonomy and capabilities to expand and enrich localized educational programs. In this manner, desirable response in the provider-consumer closed system model is believed by many higher education planning specialists to be a realistic goal capable of accomplishing practical objectives along the way.

Barriers to Accomplishment of IPPAs:

Few, if any, people would expect that 4, 5, or 6 IPPAs, together with a National Advisory (and/or Accreditation) Board or its equivalent can be made fully operational at exactly the same time. An obstacle to be overcome is general agreement among Indian tribal authorities regarding:

- -How many IPPAs should be established during a given period of time, and where they should be located. This would include a time-line priority ranking of regions as regards their institutionalizing and functional operation capability potential;
- -The limits of compromise to which the Advisory Board may extend itself on behalf of laying the foundations for IPPAs as regards national level power and authority, and local (regional) IPPA autonomy; and
- -Is there room for compromise in relation to the founding of IPPAs as a separate component of the federal system for Indian education (i.e., is it possible to not establish IPPAs and still accomplish the purpose of IPPAs within the present components of the BIA system?

Since the NIEA, NCAI, and NTCA have all gone on record before the American Indian Policy Review Commission this past year in favor of the concept of IPPAs, it would appear that at least national educational and tribal organizational approval has been reached. Decisive action is now required as regards the specific definition of an IPPA system and agreement reached regarding how to go about making IPPAs a reality. It needs to be determined exactly what the limits of compromise are in relation to the lodging of the enabling authority and powers to initiate

and operate IPPAs. The question here revolves around experience to date with tribal BIA cooperation in relation to the founding and operation of Indian tribally chartered colleges. It must be noted that the BIA has not financially supported more than four of the 21 tribes that have initiated tribally chartered colleges. Using this as part of the framework for discussion in decision-making, it may be possible to come up with two or more acceptable options for fiscal foundations and general empowerment for IPPAs through Department of Interior-BIA administrative procedures, direct federal gowernment legislation, or a combination of both.

Once the two hurdles just described are overcome, functional considerations become primary concerns. Decisions must be made regarding:

- -Selection of members to be appointed to the IPPA National Advisory Board or an IPPA Foundation Task Force;
- -Is a Foundation Task Force or an Advisory Board the best initiating structure?
- -Where is the source of funds for the initial operation of either a Task Force or an Advisory Board?
- -What are the goals and objectives of the initiating entity and how much time will be assigned for the completion of the initial specified tasks to be accomplished?

The scope and magnitude of the task to be undertaken in relation to the founding and institutionalizing IPPAs seems equally matched to the need and the long-term constructive and productive results anticipated from this addition to the present system. Due to the cultural, economic, and geographic diversities encompassed within the total Indian population (by federal administrative definition for tribal members), one of the highest barriers to reasonably rapid progressive momentum toward accomplishing IPPAs may be coming to internal agreement on major sub-issues in order to approach the issue at the federal level through united action. Such practical concerns as the amount of policy making and regulatory powers to be granted to the National Advisory Board and/or the National Indian Postsecondary Commission (Council, Association) and the authority that may be exercised by the Director for the National Advisory Board could be difficult to resolve. Before concerted effort is mobilized on behalf of IPPAs, it may prove productive to solve these two concerns before putting into effect the process to establish either an IPPA Task Force or an Advisory Board.

It appears that the only real barrier to putting the cause for IPPAs -- or actions to serve the same purpose equally or better -- is to first decide if IPPAs are desirable on a regional piecemeal or on a nationwide basis, and secondly to take initiating action toward bringing about construction reaction and productive response through tribal representation. This can then be followed immediately by united effort in a planned strategy to put the matter before the BIA and other federal authorities in accordance with established procedures.

TRIBAL SOVEREIGNTY

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Despite the many years of coexistence in the territory governed by the United States of America through the federal, state and local governments, American Indians feel a dispute continues to exist concerning the fundamental issues of jurisdiction relating to personal and property rights of Indian citizens in the State of New Mexico.

I am making reference to my own state because recently the Western Conference of the Council of State Governments took a serious look at such topics as Indian sovereignty, jurisdiction and legal rights, made some propositions and adopted resolutions.

A flagrant attack on Indian sovereignty is the Native American Equal Opportunity Act (House Bill 9054) introduced by Representative Cunningham of Washington. The Act proposes to end all treaty agreements between Indian tribes and the federal government. The cost of this unrealistic approach would be stupendous, not only in terms of human and financial resources, but also through the loss of credibility of the United States because the arbitrary dismissal of negotiated agreements of commitments to basic human, moral, and legal rights would be felt worldwide.

The Western Conference of the Council of State Governments (WCCSG) held in Santa Fe, New Mexico, consisted of state legislators from the western part of the state. A report presented by Lloyd Meeds discussed the issue of Indian rights. As far as the Indian Policy Review Commission was concerned the report was a negative reaction to Indian rights. The result was the passage of the attached resolution.

As you can see, the state legislators from the WCCSG seem to have come under a shotgun deal. It is difficult to translate the message because each WHEREAS covers a specific statement and issue. I feel this happened because of the white backlash.

It appears that whatever resolutions are passed at such Indian meetings as the National Congress of American Indians, the National Tribal Chairmen's Association, the National Indian Education Association and other national Indian or non-Indian groups working with Indian affairs, may not be paid too much attention. We have lost friends in the Congress of the United States.

Indians are demanding self-determination and economic opportunity. Indian people have laws, customs, and traditions relating to the land, natural resources and the environment, but today we are dealing with new issues. This may be what is causing the insurgence. Perhaps we, as Indian people, do not understand some of these issues. Natural resources such as natural gas, oil, uranium and coal are depleting rapidly particularly in my state of New Mexico.

Indian people, particularly among the Navajo and Apache Tribes, are now

making their own efforts to tax non-Indian entities (business or oil companies) a severance tax. Certain states also collect revenues from those particular companies and consequently two tribes are being accused of double taxing. There is a feeling by the oil companies in the State of New Mexico that there is not much financial contribution by Indian people. We are trying to prove to the oil companies, as well as to those in the state government, that the Indian people are, in fact, contributing to the state coffers. Not a penny is returned to the Indian reservations which might be charged as physical improvements. The money collected on Indian reservations, (i.e., severance taxes, gross receipts and oil and gas taxes), is returned to the state for physical improvements in non-Indian municipalities. None of the money is returned to the Indian people. The Indian people are proposing a cooperative plan designed to work cooperatively with the state concerning the taxation problem. In the areas of civil and criminal jurisdiction, there already exists cross-commissions within the state. There are law and order organizations working together with Indian tribal law and order organizations and this seems to be working out well. But here, again, sovereignty is in question.

The frequency of adverse decisions which create a critical need for competition suggests that most states with American Indian citizens should consider a re-examination of their current adverse relationships with tribal governments to develop new approaches and mechanisms to resolve the issues. This does not mean that the Indian tribes should give up jurisdiction or tribal sovereignty. As I indicated, we have our own traditional tribal codes and resolutions and we are already subject to the laws and regulations within the states. We have to comply with the federal rules and regulations, our own tribal governments and the state, county, and local governments as opposed to the non-Indians who are not subject to as many rules and regulations.

We are also being accused of receiving more than our fair share of the federal money. There seems to be no recognition that even though these federal monies are generated through us, they are also used by non-Indian children. The PL 815 and PL 874 funds for the construction and maintenance of public school facilities still exist and are not only benefitting Indian children, but also non-Indian children. The non-Indian children would not be in school if it had not been for some of those public school sources. Some of the school districts in this area are so poor that they are not able to generate enough money, regardless of bond issues. The states have an obligation to allocate monies through general funds on a per capita basis. All of this is based on tribal sovereignty.

The state governments are finding themselves in a serious dilemma. They are under severe political pressure from citizens and corporations who are dependent on disputed resources to resist Indian claims. Because we have taken time to learn their game; they now want to take it away from us.

The Criminal Justice Steering Committee proposed to the State of New Mexico, an attempt to abrogate Indian voting rights. The Indian people as such are not outwardly mentioned. Obviously, when they say, "Every citizen of the United States who is subject to the civil and criminal jurisdiction of the State of New Mexico and is over the age of 18 years,

has resided in New Mexico 12 months and in the county 90 days; in the precinct...will be eligible to vote...". This means they are asking that we come under state jurisdiction in order to become eligible to vote. There have been some strong tribal statements that we are backing concerning the position our tribal leadership in the Southwest section of the United States has taken with respect to what is now happening. The tribal leadership is now using advertising, not confrontation, (even though it is costing more) to explain to the general public that Indians do not receive a check from the federal government, Indians do pay all taxes and revenues collected by the State of New Mexico and other states, and the Indian does have sovereignty and it is recognized. It is the choice of the Indian people to conduct a referendum among themselves if they would like to be under the jurisdiction of the state. But again, the states are afraid to take on the burden of Indian citizens because it will cost much more money to support us as Indian citizens.

In recognizing Indian sovereignty, the two words are a legal reality and while some lawmakers have questioned and debated its sources as well as its scope in relation to Indian governments in non-Indian communities, the words are not well understood by those individuals who readily attack its principles and powers.

Perhaps tribal sovereignty can best be defined as an exercise in those inherent self-government powers retained by tribal governments, except when limited by specific Congressional action. Thus, tribes are allowed the right of self-government within the borders of their lands without state interference.

This same self-governing recognition is extended to the Indians, particularly in my state (New Mexico), by Spain and Mexico, and eventually by the United States. In essence, the Indian tribes are domestic and dependent, sovereigns, semi-dependent of state government with some limitations established by Congress. It relates back to the Guadalupe-Hidalgo Treaty signed by the United States and Mexico. The governments and lands of the Indian tribes were again guaranteed recognition and protection through the various governments that our people experienced in the Southwest. This does not mean that Indian tribes are foreign nations, or that we have broken from the United States, as some have suggested. It means that our rights as tribal sovereigns were not given to us by Mexico, Spain, or the United States. All that was given was formal recognition. Congress has placed some limitations on tribal sovereignty through treaties and other laws established by the Congress and the Supreme Court, but broad powers of self-government have been confirmed time and time again. Who is to say that Indian tribes do not have all the powers of self-government over their lands?

We are being accused of having special rights and special considerations. Some of this is true because of the tribe's unique relationship to the federal government. Consider churches, oil companies, minority businessmen, various foundations, and veterans. All these organizations have special rights similar to those of the Indians in this country. You need only to look at the lobbyist register in Washington, D. C. and in the various states to see that there are hundreds of special interest groups. But the rights that those interest groups have do not compare to the legal and Constitutional Law of Congress upon which Indian tribes base their special status and rights.

We are also being accused of having more than our fair share of federal funds. But as I indicated, these funds not only benefit Indian people, but they also benefit non-Indian people in education, welfare, natural resources and many other areas. Tribal leaders are desparately trying to develop a mutual understanding about some of the misconceptions that have come about through various resolutions, legislation and other means.

The concepts I have pointed out are what sovereignty means to me and I am sure they mean the same to you.

There has to be some way to counterattack the misconceptions. We have to get to the general public now to make them understand, respect and uphold the sovereign rights, legal powers, and the rights of Indian people. We must get to that explanation, but not at the risk of giving up our Indian sovereignty. No, that is ours. We have not as yet established adequate state Indian intergovernmental communications mechanisms. We still do not understand each other. There is a big gap here that must be brought together.

Thank you very much.

THE WESTERN CONFERENCE

of

The Council of State Governments

Staff
The Council of State Governments
Office
Fo. Street, Suite 400
San Francisco, California 94104
985-3750

AMERICAN INDIAN POLICY REVIEW COMMISSION

WHEREAS, the American Indian Policy Review Commission has recently completed its report to Congress; and

WHEREAS, the Commission Report has assumed as first principles that all policy and legal issues in contemporary Indian law should be resolved in favor of the Indians; and

WHEREAS, the Western Conference of The Council of State Governments believes that the Commission Report fails to recognize the following facts:

1. That the Constitution of the United States provides for only two sovereign powers--the United States and the several states within their spheres of influence.

2. Indian tribes are political subdivisions of the United States and are not sovereign in their own sphere.

3. Powers not specifically denied by treaty are not reserved to the tribes.

4. The intent of the Federal Congress in establishing Indian self-government was purposive in nature, to maintain tribal integrity and identity. Therefore, Congress did not intend Indian government to be general or territorial in nature.

5. There is no legal doctrine whereby one entering the land of another consents to general lawmaking and enforcing authority of the landowner.

6. The Commission Report fails to recognize that Indian tribes are no longer isolated communities; and

WHEREAS, the granting of sovereignty to Indian tribes and the necessary inclusion of non-Indians under their jurisdiction will destroy the ability of Indian peoples to make their own laws and be governed by them.

THEREFORE, BE IT RESOLVED, by the Western Conference of The Council of State Governments, that it agrees with the Minority Report of Congressman Lloyd Meeds, Vice Chairman of the American Indian Policy Review Commission, that Americans are justified in believing that 400 years have been sufficient to quiet title to the continent; and

BE IT FURTHER RESOLVED that the Western Conference also agrees with the following recommendations and opinions of the Minority Report:

1. That Congress should enact comprehensive legislation defining the scope and nature of tribal self-government, making clear that tribal governmental powers are limited.

2. Legislation should be enacted directly prohibiting Indian courts from excercising criminal jurisdiction or civil jurisdiction over any non-Indian or Indian who is not a member of the tribe which operates the court.

3. Congress should enact legislation allowing civil jurisdiction in state courts against Indian defendants in all cases where states would have jurisdiction were it not for Indian status of the defendant, and tribal government does not provide a judicial forum. Tribal interests could be protected by providing that rules of decision must be given appropriate weight in state courts.

4. Congress should bar actions by Indians against non-Indians for claims arising on reservations where tribes have not provided forums for similar actions by non-Indians against Indians.

5. Congress should enact legislation confirming that states have the same power to levy taxes, the legal incidence of which falls upon non-Indian activities or property, on Indian reservations as they have off Indian reservations. The exemptions to this blanket state authority should come in instances where federal regulation of special subject matter would preempt state regulation.

6. Congress should expressly proscribe the authorization for tribal taxation of nonmembers or property of nonmembers.

7. With regard to the Indian Civil Right Act of 1968, if Indian governments are to excercise governmental powers as licensees of the United States, it is imperative that they be fully answerable for the improper excercise of those powers.

8. To the extent that chosen national Indian policy entails financial burdens on persons other than Indians, it is neither fair nor rational for those burdens to be cast disproportionately on the taxpayers of the states in which Indian reservations are situated.

9. Congress should undertake to define "Indian Country" for the various purposes for which the term is used.

10. In regard to the operation of Public Law 280, if withdrawal from state jurisdiction is to be done on grounds of federal policy, the policy choices should be made by Congress, which can weigh fairly the cost of balkanizing state jurisdictions as well as the advantages to Indians.

11. In the Absence of ultimate authority over Indian land use planning lying with federal officials, the fairest system would be to place final authority in state planning agencies in which Indians would participate equally with other affected citizens; and

BE IT FURTHER RESOLVED, that copies of this resolution be delivered to the President of the United States, the President Pro Tempore of the United States Senate, the Speaker of the United States House of Representatives, the Secretaries of Agriculture and the Interior and to theCongressional Delegation of each of the member states of the Western Conference of the Council of State Governments and each of the six easterly adjoining states.

As Approved by the Western
Conference of The Council
of State Governments,
September 28, 1977

DEMOCRATIC LOCALISM
A MODERN MODEL FOR IMPLEMENTING INDIAN SELF-DETERMINATION

Anselm G. Davis, Jr.
Navajo/Choctaw
Assistant Superintendent, Window Rock Public School
Fort Defiance, Arizona

Our purpose in meeting here today is to present for your thoughtful consideration a concept of public school education for Native American children.

It should be stated forthrightly at the very outset that, while we are deeply involved with the problems of educating Native American children in particular, I feel strongly that these are special concerns and must be addressed within education in general. We have, for too many years, grappled with important but relatively minor issues like Indian studies and Indian language courses. The time is long overdue for Native American educators to begin dealing with major issues such as living, growing, and a changing world. In other words, education for Native Americans is more than one important idea in the galaxy of educational ideas. We must deal with education as a process through which we as Native Americans can proudly elaborate the values of our own ethnic heritage and we must do this not as a "back-to-the-blanket" reactionary retreat but as a syncretism that enables our special qualities to become interwoven into the fabric of contemporary American life.

The real question, which each one of us must address today, is how well is American education measuring up to the task of educating ALL American children? How successfully are the needs being met? What about the Latino/Chicano children in Corpus Christi, Texas and Los Angeles, California. What about Native American children in Pine Ridge, South Dakota, Gallup, New Mexico, and Chinle, Arizona?

American educational literature, national educational conferences, and local educational discussions testify to the fact that American public education has not yet reached the zenith of accomplishment in terms of meeting the felt needs of all ethnic constituencies. The fact is that cultural pluralism as an explicit value has not, as yet, rooted itself in the public schools. I submit to you that the notion of attempting to create a single national culture can no longer be accepted as a feasible philosophical foundation for the educative process which must place increased emphasis on the importance of interpersonal behavioral needs. Recent alignment of political power in the United States has forced all Americans to recognize the fact that we are more a heterogeneous than a homogeneous nation. Calls for attention to the specific needs of the Black and Hispanic communities, of women, and Native Americans have forced society at large to recognize that we are indeed a pluralistic people. This new awareness makes it encumbent on all of us to re-examine our educational system from the perspective of pluralism and calls upon us to make fundamental changes in educational philosophies, processes and practices.

Native Americans in particular have long endured an educational system which perpetuated an enculturation that too often neglected and in many cases disdained the home culture of Native American students. It is our responsibility -- the responsibility of those of us who profess to be Indian educators -- to utilize our acquired knowledge and skills to originate and define a new perspective through which Indian education can develop understandings, policies, and programs needed to maintain an enriched uniqueness. Such a perspective, relative to the education of Native American children, can also enable schools to clarify their perceptions of the role of the school culture in shaping the lives of the children they teach.

If we, the Native American, proceed in the spirit of our Nation's democratic ideals, I would make bold to suggest that our quest to serve the educational needs of Native American children might, in some small way, help to move the entire educational community at least one step closer to the realization of its most cherished goal. Without commitment to democracy and with the commitment of other "Americans", there is no alternative but to respect the individual in his/her cultural difference and provide for each person's development through his/her own culture and unique characteristics.

It is my contention that the public schools are in a unique position to be a positive force for reshaping the educational destiny for Native American children. Everyone interested in Indian self-determination, therefore, is being asked to consider the proposition that the concept of Democratic Localism can, in spirit and practice, be a model which truly represents the role of education in a democratic society.

Before sharing with you what is being conceived and implemented at the Window Rock School District in this regard, I would like to review with you briefly how our public educational system came to be what it is today.

Some recent work by educational historians, provides valuable insights into the historical factors which have consistently and systematically produced racial cultural, and socio-economic differences which thwart and subvert the idealism inherent in our country's established policy of providing meaningful educational opportunity for all.

Katz describes four alternative models of educational organizations which competed for ascendency during the 19th century:

1. Democratic Localism
2. Corporate Voluntarism
3. Paternalistic Voluntarism
4. Incipient Bureaucracy

Democratic Localism, developed in rural areas, was based on the principle that complete operation and control of the community school resides in the families whose children attend the school. There was close supervision of teachers, the curriculum, and the values taught in the community school. Because of local control, each school reflected the values and culture of its neighborhood. As a result, these schools had a tightly decentralized, pluralistic educational configuration.

Secondary education was handled through the educational model which Katz defines as corporate voluntarism. Single academies were operated as corporations with self-perpetuating boards of trustees and were financed privately through tuition and endowments. In the early years, some states viewed academies as public institutions because they served a "nonexclusive clientele" and states promoted their establishment through land grants. during the first half of the 19th century, a large number of academies offering a wide variety of curricula were established by various private groups and denominations.

Co-existing with democratic localism and corporate voluntarism in education was the markedly different model of paternalistic voluntarism which developed in urban centers. Paternalistic voluntarism is exemplified by the New York Free School Sciety, established by leading citizens in 1805, for the purpose of socializing the unchurched poor to counteract the disadvantages resulting from the situation of their parents.

Administered by an unpaid, self-perpetuating board, this system of education provided the vehicle for the efforts of one class to civilize another and thereby ensure that society would remain tolerable, orderly, and safe. Strict discipline, humiliating punishments, keen competition among students, and educational drill characterized the system which assumed "exclusive" control of children without permitting their parents any participation in the management of the school, development of the curricula, or selection of teachers. To be eligible for "free" school, parents had to be certified as paupers. Those who administered the "free" schools, did not design the system for their own children nor for the children of their friends. Rather, they attempted to ensure social order through the socialization of the poor in cheap, mass schooling factories.

The fourth organizational model which incorporated the basic philosophy of the paternalistic "free schools", and which eventually became the dominant one, was called incipient bureaucracy. The central issue in the controversy among all four models was the extent to which American education should be standardized in structure, content and program.

Horace Mann and Henry Barnard, promoters of the bureaucratic form, attacked Democratic Localism because its decentralized administration was thought to be inefficient. They argued that heterogeneity of urban neighborhoods would result in intense political battles among local parents for control of the moral and political ideas taught in the schools and that the urban poor were incompetent to provide the proper education for their children.

Standardization rather than pluralism won the day. The new definition of "public school" as a school established, controlled, and supported by the public without charge for tuition, resulted in the demise of the academy and Democratic Localism to be replaced by a bureaucratic form standardized to be the culture bearer for the Anglo-American cultural tradition.

According to Katz, incipient bureaucracy reproduced in the schools the organizational forms of the developing industrial order. Incipient bureaucracy has the following instructural characteristics:

1. Compulsory attendance with emphasis on the importance of time;
2. elimination of the local elementary school district by consolidation into the larger high school district;
3. centralization of administrative control;
4. classification of students into grades;
5. emphasis on teacher training professionalism;
6. standardization of the curriculum.

Although the schools were officially religiously and politically neutral, the values taught were those of Benjamin Franklin and the Puritan ethic, "a fear of poverty, a desire for wealth, a respect for work, a need for thrift, and a keen sense of duty to be a productive, useful citizen of the community."

Fear that the illiterate immigrant might destroy American institutions led to public school programs intended to acculturate and "Americanize" immigrant children. Cultural homogenization stemmed from a gut fear of the cultural divisiveness inherent in the increasing religious and ethnic diversity of American life. Education functioned to blur cultural distinctions through a monocultural, educational "melting pot" in which all children were to be Anglicized.

Typically, all instruction was in English and the curricular content focused on Anglo-American institutions, history, literature and values. Thus, from its inception, American public education has stressed the cultural tradition on only one of the many cultural streams which flow through the veins of the people called Americans.

From these historical beginnings, we have the public schools as they generally exist today: Anglocentric, monocultural, class biased, standardized, and centralized bureaucracies administered by professional educators.

While most foreign born minorities rushed to embrace the "assimilation doctrine" of public education, Native American people, mindful of the need to have their children taught to read and write, nevertheless sensed an inherent danger in meekly and blindly accepting this potentially sterilizing process.

The vigor with which the federal government, first through religious and mission groups and then through the Bureau of Indian Affairs, entered the school business in the 19th century caused consternation among most tribal groups. Education was confused with assimilation. The schools became a primary source of enculturation in American society. Native Americans, as a consequence, have been in the forefront of the movement to resist those forces of education and technocracy which would compel assimilation at the expense of cultural survival.

Native Americans have generally resisted these forces not because they did not wish to enjoy the fruits of science and technology and not because they did not wish to participate in various arenas of American life, but because they have been unwilling, and are still unwilling, to pay the price of cultural genocide for the privilege of participating in various aspects of the society at large. This is not to deny that some Native Americans have been persuaded that economic, social and political participation demanded the sacrifice of their differences as a contribution to the democratic America.

Our ancestors, as well as many of our people today have regarded education with mixed and ambivalent feelings. On the one hand, they have been told that education is the ladder to full participation in the economic, social and political aspects of living. On the other hand, "Anglocentric" education has not proved to be a ladder which could be transversed in either direction. Historically, the school has been a one-way ladder leading Indian poeple away from the Indian ways of life. Except for brief periods in history -- as in John Collier's time -- little if any attention has ever been paid to the functions of existing Native American cultures in the educative process.

Today Native American groups are more philosophically aware of their inherent rights resulting in a growing movement among many tribes throughout the United States to move back to and reinforce their various cultures. As a consequence, the goals of American Indian education are moving away from the narrow confines of assimilation and are moving toward a recognition of the unique character of American Indians vis-a-vis their right to self-determination. The goals of Indian self-determination, therefore, must concern themselves for the broadening of the area of choices and developing a new respect for cultural diversity.

Not everyone working with various Indian tribes, however, understand or see the need for re-evaluating their progress in terms defined by Indian people themselves. Some of the more urgent concerns are:

1. How to improve the quality of the educational environment;
2. how to make the school more responsive to the diversity of Indian people and their needs;
3. how to define the roles of the federal, state and tribal governments more clearly in their support of the educational enterprise; and
4. how to ensure the participation of the Indian community in the decision-making process affecting education.

If we are to remedy the neglect and redress the injustices of the past, we must make a positive constibution toward the foundation of those problems which face us today. In the field of education, Indian self-determination must be a call to all Americans to reappraise the common sense values of Democratic Localism as a viable model which more nearly represents the true role of education in a modern democratic society.

We as American Indian educators, are saying to all American educators that it is time to make practice consistent with principle. The real truth is that it is the vast majority of Anglo-American children who are being deprived of the opportunity to develop full, rich and expansive personalities because of the strictures imposed upon them as they are asked to walk down a monocultural path which, at the moment, may be easier to travel but whose eventual destination is too often cultural, if not economic, deprivation.

We are a democratically constituted society. And if we wish to see this noble polical experiment grow and flourish then we must allow the concept of Democratic Localism to provide us with an educational organizational model through which our highest ideals can be realized.

Let us not believe that we are breaking new ground in this area either. Actually, Indian self-determination in school matters is not an untried, novel experiment. Rather, it is a remembrance of a more fruitful time in our history.

Back in the 19th century, both the Cherokees and the Choctaws ran their own schools and did just fine. In those days, Oklahoma Cherokees enjoyed a higher English literacy level than did the neighboring white population. Together with the Choctaw they maintained more than 200 schools and sent many of their graduates to Eastern colleges.

Then in 1906, the federal government abolished the whole system. The Indians were compelled to give up their schools; education became a white monopoly. Today, 40% of the adult Cherokees are illiterate; school drop-out rates run as high as 75%. Not surprisingly, the decline in education has led to a decline in living standards. In one county in Oklahoma, 9 out of every 10 Cherokee families are on welfare, and in a neighboring county, 90% of the Choctaw population lives below the federal government's poverty line.

To make Democratic Localism a viable model for meeting the contemporary educational needs of Indian people, we must look to the people.

The Nation's public education system established as orthodox the kinds of knowledge in the discursive areas of culture that are suitable for the development of human beings. These criteria for human development, however, cannot be assigned arbitrarily without some understanding and concurrence on the part of those who are expected to accept them and make them their own.

Native Americans, as well as all ethnocentrically oriented people, must discover for themselves and delineate for themselves an entirely new set of choices and freedoms. The public school, then, has a dual role to perform. First, it must educate the children of its patrons. Second, it must also create the means by which parents can grow in interest and knowledge about the educative process and the agency which makes this process a reality.

The problem of parental involvement is one of the most difficult with which Indian educators are confronted. In this respect, history also plays an important role.

Many Indian parents have little idea of what actually has gone on in the formal school setting. For decades, Indian education was conducted by federal mandate through the Bureau of Indian Affairs. It is interesting to note that during the days of BIA dominance in education the Navajo term for "school" was "Washingdoon bi 'olta": -- the Government's school.

With the advent of the public school, Indian parents were not equipped to play their necessary role because they had been totally disenfranchised from the schooling process. As far as Navajo parents were concerned, there was little "community" direction in the educative process; any community direction came from the white community. The attitude of the Navajo parents toward control of schools on the Navajo Reservation is characterized in the term they applied for the public school -- "Bilagaana Yazhi bi 'olta": -- the White Children's School.

It was the contract School which first became identified by Navajo parents as, "Dine bi 'olta": -- the People's School. The first effort at a "contract" school was the Lukachukai Demonstration School in 1955. This effort failed in terms of Navajo control. Officials of the Navajo Tribe, the Bureau of Indian Affairs, and the Office of Economic Opportunity, however, agreed to make another attempt. The new school at Rough Rock, Arizona was selected for the site of a second effort at community education controlled by the local people. Rough Rock succeeded in terms of the involvement, interest, and support of the local people.

Rough Rock (Arizona), Ramah (New Mexico), Pine Point (Minnesota), Saint Michaels (North Dakota), and other contract schools have contributed much in the way of development of innovative methods and excellent materials and program designs. All of us can benefit immensely from these efforts. The fact is, however, that the burden of educating more and more Indian children is falling to the public schools whose fiscal foundation is more secure. Therefore, it is to the public schools that the majority of Indian people must look for their "Dine bi 'olta" -- their "People's School".

To earn the confidence and respect which this name implies, I submit that all those interested in Indian self-determination must contribute to the development of a modern organizational model which will in spirit and in practice implement the concept of Democratic Localism.

The Window Rock Public School District was organized in 1954 on the Navajo Reservation. Of necessity, it relied heavily upon the experiences provided by the Bureau of Indian Affairs, and Mission Schools. It, too, sought to "Americanize" students and denied the diversity of cultures and languages which Indian students brought

with them. In effect, students were asked to check their diversity at the schoolhouse door. All too often these valuable assets were never reclaimed.

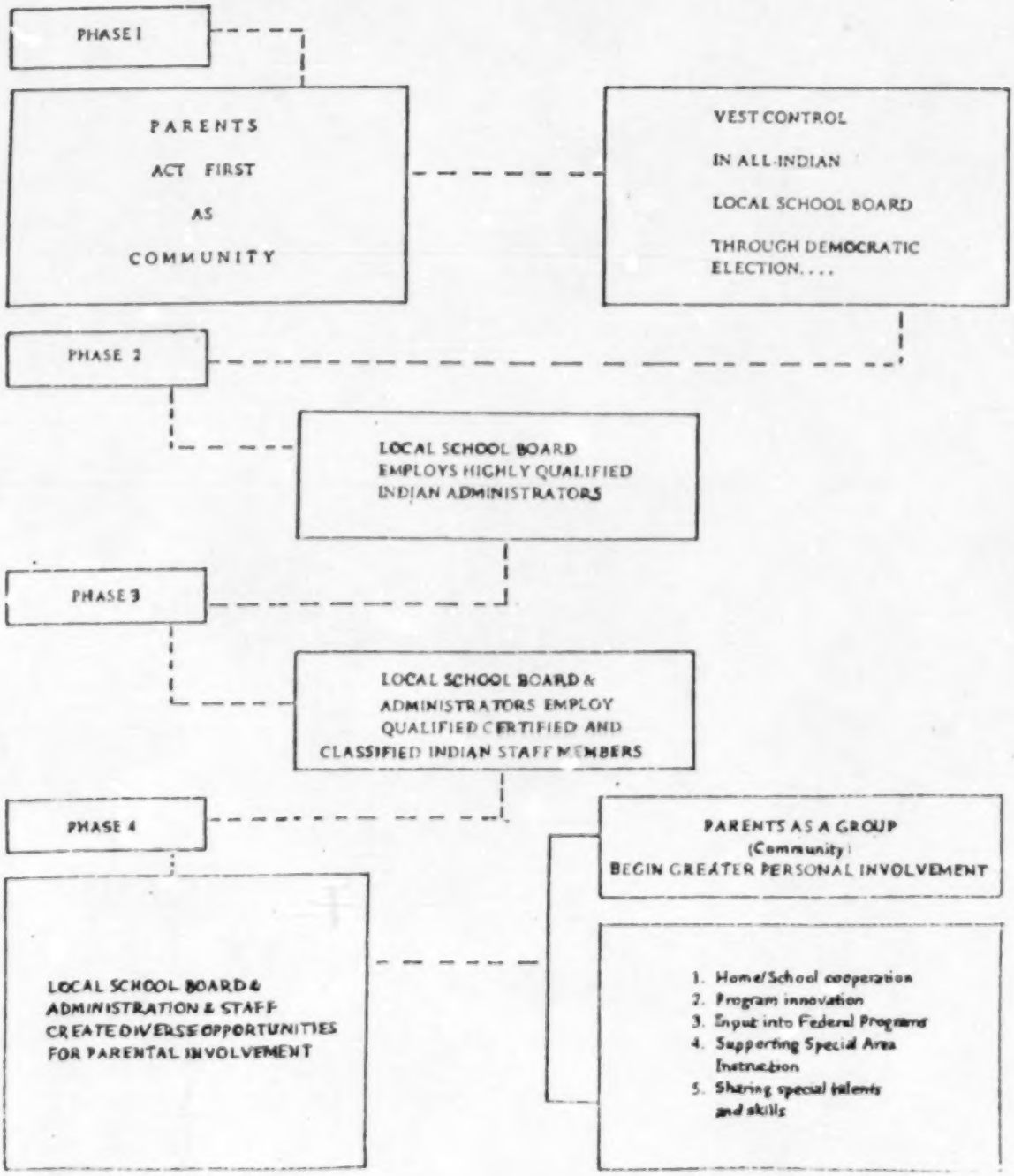
During the past 15 years the district has grown from a student population of 59 to a population of approximately 3,000, of which 93% are Navajos. During the 1970's, the Windo Rock Public School District has not only witnessed a tremendous growth in size and scope of educational mission, but has also witnessed the dramatic increase in the political turbulence of its school environment, a phenomena reflecting the interplay of newly articulated human needs and social values with a newly sought political power.

The school district's local constituency better understood several basic concepts relative to educational governance:

1. Local school boards exercise considerable power in local education decision-making.
2. It is the school board, as well as professional educators, who authoritatively allocate values in formulating and administering public policy for education.
3. Schoolmen modify, regulate, innovate, or refuse political demands in response to professional or other value preferences. In short, board members and administrators reflect a very personal element in the interplay of school politics.
4. The ultimate power of the electorate can change the composition of a school board.

Through voter influence via the election channel, the school district's local constituency moved their environmental demands into the political system of the school. In 1973, with the election of its first all-Navajo Board of Trustees, Window Rock Public School District took its first major step towards implementing the concept of Democratic Localism. By gaining control of the power structure within the framework of democratic elections, the citizens of the district accomplished the first phase of an emerging procedure by which it hopes to meet the purposes for which the schools are maintained. With this event came not only the necessary mechanism with which to effect constructive change, but a new sense of hope and a positive sense of direction. This diagram shows a four-phase process for implementing Democratic Localism at the Window Rock Public School District.

This model for effecting true Indian self-determination follows the principle of moving from the general to the specific in developing greater awareness of and participation in the total mission of our public school district.


PHASE I
PARENTS
ACT FIRST
AS
COMMUNITY
VEST CONTROL
IN ALL-INDIAN
LOCAL SCHOOL BOARD
THROUGH DEMOCRATIC
ELECTION....
PHASE 2
LOCAL SCHOOL BOARD
EMPLOYS HIGHLY QUALIFIED
INDIAN ADMINISTRATORS
PHASE 3
LOCAL SCHOOL BOARD &
ADMINISTRATORS EMPLOY
QUALIFIED CERTIFIED AND
CLASSIFIED INDIAN STAFF MEMBERS
PHASE 4
PARENTS AS A GROUP
(Community)
BEGIN GREATER PERSONAL INVOLVEMENT
LOCAL SCHOOL BOARD &
ADMINISTRATION & STAFF
CREATE DIVERSE OPPORTUNITIES
FOR PARENTAL INVOLVEMENT
1. Home/School cooperation
2. Program innovation
3. Input into Federal Programs
4. Supporting Special Area
Instruction
5. Sharing special talents
and skills

At present we are formulating plans for a more comprehensive approach to community involvement in school affairs at every level. We are committed to exploring every means, using every device, every technique, every vehicle and channel of communication through which we can send forth the message that when a member of a family enrolls in one of our schools, the entire family becomes an integral part of our extended family.

We not only want parents to flow freely into the school, we want to stimulate fresh, vital thinking which will find new ways to bring the school to the people.

We have achieved the first principle that constitutes the basis for the self-determination movement; namely, the focus of power must clearly be in Indian hands. We are working diligently to bring a second and third principle of self-determination to fruition. The second principle involves the issue of parental participation. Indian parents must feel that this is their school. In addition, the school must be responsive to the needs of the surrounding community; where possible the community must take an active part in the school program.

The third principle centers on curriculum. We see the formal school setting as a process which allows Native American children to strengthen their own sense of cultural worth at the same time experiencing options for widening their own personal and world view. Such a program must offer rich and varied opportunities for the development of cultural identification as well as providing each student with the opportunity of acquiring communication and knowledge acquisition skills. In the light of past and present history, there have been a few models which give guidance in the formulation of such a program.

Our horizons are only limited by our own vision, and the depth of our sense of commitment. We have every reason to believe that the Window Rock Public School District will soon be perceived by all Navajos -- wherever they may live -- as a genuine DINE BI 'OLTA -- and that Americans everywhere will benefit from the development of a truly democratic -- School of the People.

We welcome your suggestions and assistance in hastening the successful realization of this goal.

PART II:
RESOLUTIONS ADOPTED BY THE CONVENTION

Policy Resolution No. 1
PRIORITIZE TITLE IV FUNDING FOR RESERVATION TRIBAL COMMUNITIES

WHEREAS: Title IV, Public Law 92-318, was enacted with the fullest active support of federally recognized tribes whose inherent sovereignty and aboriginal rights provided unquestionable strength and validity to assure passage of the Act; and

WHEREAS: the flow of funds authorized under Title IV has been rapidly moving away from the federally recognized tribal communities into locations far removed from the reservations, particularly and discretionary funds under Parts B and C; and

WHEREAS: if this trend of funding over balance is not provided to federally recognized tribes, no support for reauthorization of Title IV will be forthcoming from many Indian tribes;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association membership requests that the Title IV Deputy Commissioner develop a policy and translate it into active process that will determine high funding priority for reservation tribal communities who have the greatest need; and

BE IT FURTHER RESOLVED that each tribal grantee have the option to purchase their specific technical assistance and evaluation services; and

BE IT FURTHER RESOLVED that National Indian Education Association officials actively pursue this position from this date forward.

Policy Resolution No. 2
HUBERT H. HUMPHREY DAY

WHEREAS: The Honorable Hubert H. Humphrey, past vice-President of the United States and Senator from the State of Minnesota demonstrated to the American Indians and other minorities that he was a true advocate of the disadvantaged; and

WHEREAS: during his entire political career set the tone of "Conscience in America" and in the U. S. Congress by his continuous efforts to provide a better life for all Indians throughout the country and by his charismatic example of integrity, trustworthiness and sincerity.

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association hereby urges that a special day be set aside by the United States Congress to commemorate Senator Hubert H. Humphrey's accomplishments and plan a Hubert H. Humphrey Day in appreciation of those accomplishments.

BE IT FURTHER RESOLVED that the membership of the National Indian Education Association honor the deceased Senator Hubert H. Humphrey on this proposed day and encourage the National Tribal Chairmen's Association, and the National Congress of American Indians to support this resolution.

Policy Resolution No. 3
INDIAN ADULT EDUCATION

WHEREAS: Indian adult educators have been meeting for over a year discussing issues relevant to the survival and continuation of adult education; and

WHEREAS: Title IV, Part C of the Indian Education Act funding is supplemental in nature and not sufficient to meet the needs of Indian adults; and

WHEREAS: the policy of self-determination demands cultural accountability in the classroom; and

WHEREAS: it is essential that there be sufficient Indian staff available with expertise in adult education;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association advocate for a base appropriation for adult education for Indian tribes and communities through Congress to the Division of Adult and Vocational Education of the U.S. Office of Education to be expended as formula grants; and

BE IT FURTHER RESOLVED that the National Indian Education Association support and advocate for an increased appropriation for Part C of Title IV at not less than the full funding level requested in the original enactment; and

BE IT FURTHER RESOLVED that the National Indian Education Association recommend an amendment of Title IV, Part B, subpart f and g to include the training of Indian educators at the Bachelor of Arts, Masters, and Doctoral Level in adult education as well as, changing the words in the Indian Education Act from "teachers of Indian children", to "teachers of Indian students"; and

BE IT FURTHER RESOLVED that in accordance with the philosophy of cultural accountability that the National Indian Education Association recommends to the Office of Indian Education, Title IV that point priorities for specific types of program approaches be eliminated along with any other slanting of regulations which would inhibit the right of local Indian communities and tribes to decide their own educational needs for adult education; and

BE IT FURTHER RESOLVED that the National Indian Education Association sponsor a full range of adult education workshops, panels and presentations in cooperation with the National Indian Adult Education Association at each annual conference.

Policy Resolution No. 4
INDIAN EMPLOYMENT PREFERENCE, SECTION 12 of IRA

WHEREAS: Employment, training, contract and grant preference is of critical importance to the fulfillment of Indian self-determination and the economic and social well being of Indian people; and

WHEREAS: there are critical problems in the implementation, enforcement and scope of the laws establishing employment, contract and grant preference for Indians (Section 12 of the Indian Reorganization Act of 1934 (IRA) and Section 7b of the Indian Self-Determination Act of 1975); and

WHEREAS: the problems of implementation include:

1. the fact that it was the intent of Congress in enacting Section 12 of the IRA to provide preference for Indians in the Indian service so as to give Indians control over those programs and services which affect Indian social, cultural, and economic well-being and that at the time Section 12 of the IRA was enacted virtually all Indian services and programs were located and administered by the Bureau of Indian Affairs; and

2. the fact that in recent years Indian services and programs have been developed and disbursed into a number of federal agencies and these other agencies are not complying with the intent of Section 12 of the IRA to give Indians preference in employment in the bureaus or divisions of those agencies which are concerned with administering services and programs to and for the benefit of Indians; and

3. the fact that the Indian Self-Determination and Educational Assistance Act of 1975 was enacted to "permit an orderly transition from Federal domination of programs for and services to Indians to effective and meaningful participation by Indian people in the planning, conduct, and administration of those programs and services and that Section 7b of that Act was designed to emplement this transition to and participation by Indian tribes by requiring that any Federal agency which lets any contract or grant to or for the benefit of Indians require that preference and opportunities for training and employment in connection with the administration of such contracts or grants to or for the benefit of Indians and that preference be given to Indian organizations and Indian owned economic enterprises in the award of any subcontract or subgrant; and

4. the fact that there has been little or no compliance on the part of any Federal agency to implement and require such preference in connection with contracts or grants let to or for the benefit of Indians and that this lack of implementation has resulted in a significant loss of employment opportunities, economic well-being and self-determination for Indians; and

WHEREAS: the problems of enforcement include:

1. the fact that the equal employment opportunity and grievance procedures through which Indian preference complaints and grievances are presently processed have been totally ineffectual and unresponsive in reversing agency actions

which have been in violation of Indian employment, contract and grant preference as mandated by Section 12 of the IRA and Section 7b of the Indian Self-Determination and Education Assistance Act of 1975; and

2. the fact that Federal employment rights agencies have been negligent in combating employment discrimination against Indians; and

WHEREAS: the problems concerning the scope of Indian preference include:

1. the fact that the Indian Reorganization Act of 1934 contemplated extensive training and recruitment of Indians in conjunction with Indian preference to facilitate getting Indians into their own service and thus eventually making said service an Indian Service in fact as well as in name; but the law is presently not broad enought to require the training and recruitment of Indians; and

2. the fact that there has been no extensive Indian training and recruitment programs within those agencies administering Indian services and programs resulting in no appreciable increase in the percentage of Indian employees and a decrease in the percentage of Indians in higher level positions over recent years; and

3. the fact that Section 7b of the Indian Self-Determination Act does not specifically require that Indian preference be accorded in the award of the contracts or grants themselves and this has resulted in a significant loss of employment opportunities, economic well-being and self-determination for Indian people;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association contact and negotiate with all federal agencies which have Indian divisions or administer Indian services to implement Indian employment preference pursuant to Section 12 of the Indian Reorganization Act of 1934 and that in the event such agencies are unwilling to adopt appropriate regulations implementing such preference that National Indian Education Association supports and recommends to the U.S. Congress that Section 12 of the Indian Reorganization Act of 1934 be amended to make it directly applicable to the Indian divisions or offices or agencies such as, but not limited to, the Office of Indian Education, the Administration of Native Americans (formerly ONAP) of DHEW; Division of Manpower Programs Administration (Indian Desk) of the Department of Labor; Office of Minority Business enterprise (Indian Desk) of the Department of Commerce; Law Enforcement Assistance Administration, Office of Indian Rights, Civil Rights Division and the Indian Resource Section, Land and Resources Division of the Department of Justice; and

BE IT FURTHER RESOLVED that the National Indian Education Association strongly support and will make efforts to negotiate with the General Services Administration and the Office of Management and Budget to promulgate uniform 7b regulations applicable to all federal agencies which award contracts or grants to or for the benefit of Indians; and

BE IT FURTHER RESOLVED that President Carter establish an Office on Indian Employment Rights in an appropriate agency(s) of the government which shall have the responsibility to insure that all federal agencies carry out and abide by their responsibilities mandated by Section 12 of the IRA and Section 7b of the Indian Self-Determination Act as well as other federal laws and regulations advancing and/or protecting Indian employment, contracting, granting and training rights and that the government make extensive efforts to train and recruit qualified Indians to fill the positions within the Office of Indian Employment Rights prior to its establishment and that the filling of positions in this office be done in accordance with Section 12 of the IRA; and

BE IT FURTHER RESOLVED that the National Indian Education Association recommends that Section 12 of the Indian Reorganization Act of 1934 be amended to provide preference for Indians in training and recruitment, to the greatest extent feasible, be given first to Indians from the local area and that there be specific budget line items for the training, internship, and recruitment of Indian people; and

BE IT FURTHER RESOLVED that Section 7b of the Indian Self-Determination Act be amended by the Congress to provide for preference to qualified Indian tribes, organizations and economic enterprises in the award of any contract or grant to or for the benefit of Indians.

Policy Resolution No. 5
CONGRESSIONAL ASSURANCE OF TITLE IV FUNDING TO INDIAN ORGANIZATIONS

WHEREAS: It is the intent of all tribal governments to preserve the special trust relationship that exists between the tribes and the United States Government; and

WHEREAS: this special relationship is one of the prime sources that recognizes tribal sovereignty; and

WHEREAS: there are several private organizations and individual members of Congress that are attempting to terminate the unique political status of tribal government; and

WHEREAS: the present Indian Education Act does not include formal language that assures that the legislation is, at least, in part, a fulfillment of this special relationship between American Indian tribes and the federal government;

WHEREAS: the continuance and support monies for Indian higher education career enhancement programs has not appreciably increased in the past several years with the following programs: Bureau of Indian Affairs scholarships wherein its annual budget for the past several years, by not being increased, has resulted in thousands of eligible Indian students being denied assistance and an increasing portion of the budget being used for non-scholarship purposes (administrating special contract programs, and Indian controlled colleges) leaving less than $27 million for Area, Agency and Tribal contracting of scholarship programs from an original total budget of $35.9 million; and

WHEREAS: the Indian people have the poorest health, the lowest life-expectancy, the highest rate of unemployment, receive the least benefit from their natural resources, and have a great need to train young Indian people in the professional fields of medicine, engineering, business management and law;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association recommends that the Bureau of Indian Affairs implement a common application form with the necessary supplemental sheet to obtain individual, tribal, BIA agency and Area Office demographic data required for student eligibility; and

BE IT FURTHER RESOLVED that the Bureau of Indian Affairs to implement a nationwide training program utilizing the expertise of the American College Testing, College Scholarship Service, and the College Entrance Examination Board, and in the future, National Indian Education Association Conferences conduct need analysis workshops; and

BE IT FURTHER RESOLVED that the National Indian Education Association membership direct the National Indian Education Association Board of Directors to work in conjunction with the Bureau of Indian Affairs to provide training for American Indian Counselors, Financial Aid Officers, peer counselors and related workers; and

BE IT FURTHER RESOLVED that the National Indian Education Association requests immediate action by the Bureau of Indian Affairs to change the fiscal year to 1 July - 30 June to be implemented by 1 July 1978; and

BE IT FURTHER RESOLVED that the National Indian Education Association requests the Secretary of Interior and the Assistant Secretary for Indian Affairs to delay action on the proposed higher education grant rules and regulations until Indian tribes have been adequately consulted, and that no action be taken to implement the directive from the Office of Management and Budget to place the BIA Higher Education Scholarship Program on an entitlement formula until such consultation has occurred; and

BE IT FURTHER RESOLVED that the National Indian Education Association strongly supports efforts to recruit, counsel, provide loans

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association recommends that the Act be amended to include Congressional assurances that any Title IV monies be granted to LEA's or to Indian organizations, would never be used to "offset" any previous, present, or future legal claims that the legislative amendments include Congressional assurances that the granting of Title IV monies and any other federal program monies will be regarded as a source, as well as a fulfillment, of the special TRUST relationship that exists between the federal government and all American Indian tribes.

Policy Resolution No. 6
FINANCIAL AIDS FOR HIGHER EDUCATION

WHEREAS: American Indian college students must apply to as many as ten different agencies for financial aid assistance, and each agency has its own eligibility criteria, application format, application deadlines, and reporting procedures; and

WHEREAS: the Bureau of Indian Affairs requires Indian students to apply for financial aid through institutions of higher education which utilize a method of determining need through an accepted need analysis system (American College Testing or College Scholarship Service) while Indian applicants have no knowledge of the eligibility requirements, the BIA requires the needs assessment to grant higher education aid; and

WHEREAS: college financial aid officers and counselors do not understand the special relationship of Indian people to the federal government and are unfamiliar with the administrative system of the Bureau of Indian Affairs; and

WHEREAS: the Bureau of Indian Affairs and the U.S. Office of Education have different fiscal years; and

WHEREAS: the special relationship of Indian tribes and nations to the federal government is analogous to the relationship between the several states and the federal government and this special relationship is expressed through the delegation of authority to the Bureau of Indian Affairs for the maintenance of relations between Indian tribes and nations and the federal government and the providing of service to Indian tribes and nations; and

WHEREAS: there are only approximately 916 American Indian professionals in the U.S. trained in medicine, engineering, nursing, pharmacy, law, educational administration, psychology; and

WHEREAS: there is very little funding allocated to graduate and professional training in the Bureau of Indian Affairs and in private sources; and

WHEREAS: there is a critical need for Indian people trained in the professions to work in Indian communities and with Indian people; and

and scholarships for, and retain, Indian students in the fields of medicine, business, engineering, education and related fields; and

BE IT FURTHER RESOLVED that the National Indian Education Association requests that the Bureau of Indian Affairs increase funding for graduate and professional training, and that private sources allocate more funds for graduate and professional training of Indian students; and

BE IT FURTHER RESOLVED that the National Indian Education Association recommends that Indian students who become trained in graduate and professional fields be encouraged to work for Indian tribes and Indian people upon graduation; and

BE IT FURTHER RESOLVED that the National Indian Education Association request the Bureau of Indian Affairs to increase their funding of higher education scholarships to provide for on-going students (approximately 7,000) not funded this year, and the budget contain adequate line item funding for undergraduates, advanced degrees, special programs, and aid to tribal colleges to prevent competing for funds.

Policy Resolution No. 7
INDIAN ALCOHOLISM AND DRUG ABUSE

WHEREAS: The National Indian Board on Alcoholism and Drub Abuse is the organization designed to represent 10 DHEW Regions, Navajo Nation, Alaska Natives, 164 alcoholism projects; and

WHEREAS: the National Indian Board on Alcoholism and Drug Abuse is constituted to interface with local state and federal agencies to foster productive, meaningful administrative and management relationships for Indian alcoholism and drug abuse programs; and

WHEREAS: the Region 5 delegates to National Indian Board on Alcoholism and Drug Abuse are representative of all Indian alcoholism programs and organizations in Region 5, such as Great Lakes Alcoholism Counselors and Trainers Association, North American Indian Women Council on Chemical Dependency, Wisconsin Indian Task Force, Michigan Native American Indian Advisory Board on Chemical Dependency; and

WHEREAS: the following National Indian Organizations recognized chemical dependency as the #1 health and social problem in 1976, these include NIHB, AIHA, NTCA, NCAI; and

WHEREAS: the National Indian Education Association is the organization responsible for providing educational opportunities for all Indian people, including the field of chemical dependency; and

WHEREAS: this field of chemical dependency has heretofore been criminally neglected by the Bureau of Indian Affairs in the following manner:

1. The Bureau of Indian Affairs has failed to recognize the desperate need for a concerted effort in this field;

2. employment assistance is not provided for chemically dependent people;

3. lack of funds for training of chemical dependent people;

4. lack of personnel, i.e., only one employee working in this field in the nation, Bud Mason; and

5. lack of legal support service for Indian people, especially youth involved in the juvenile justice system from offenses which vary from truancy to certification; and

WHEREAS: The use and abuse of alcohol and other drugs is the primary cause for truance, drop-out rates, juvenile delinquency, high suicide rates, and other serious health and social problems; and

WHEREAS: the Bureau of Indian Affairs is the federal agency charged by this Congress of United States to be responsible for the education, training, employment opportunities, and overall well-being, physically, mentally and socially, of Indian people;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association recognizes chemical dependency as one of the primary deterrent factors, limiting, drastically affecting education in all areas; and

BE IT FURTHER RESOLVED that the National Indian Education Association, by adopting this resolution recognize their responsibility to implement education and training in the field of chemical dependency, and furthermore

BE IT RESOLVED that in order to effectively deal with the problems of chemical dependency among Indian people, particularly the juveniles, that the National Indian Education Association, the National Indian Board on Alcoholism and Drug Abuse, and the Bureau of Indian Affairs jointly seek funds from the United States Congress, to be allocated to the following areas:

1. Establish of or assistance to Community-run programs to provide adequate representation of juveniles and their families in the juvenile justice system;

2. programs for prevention of chemical abuse among Indian people;

3. program for education and training of personnel in prevention and treatment;

4. a provision in the legislation that the funds be allocated fairly between urban and reservation programs.

Policy Resolution No. 8
BIA CONSULTATION WITH FEDERALLY RECOGNIZED TRIBES

WHEREAS: The Bureau of Indian Affairs is in the process of reorganization, but Indian tribes have not been consulted yet for their input; and

WHEREAS: the Federally Recognized Tribes hold title to Indian land through treaties and agreements, and this title provides the foundation upon which all legislation is justified for Indian programs and funds to meet the needs of enrolled Tribal Members in the critical areas of education, social services, economic development, housing, etc.; and

WHEREAS: at many educational meetings (FICE, etc.) representatives of several organizations and individuals are usually invited who do not and cannot speak for the Federally Recognized Tribes, and in some instances their interests and constituencies are even opposed to the sovereign status of the Tribes; and

WHEREAS: the purpose and spirit of self-determination is that the direction of education is clearly the prerogative of the Tribes;

NOW THEREFORE BE IT RESOLVED that the Assistant Secretary of the Interior (BIA) comply with the Self-Determination Act by consulting with Tribes. Since the Bureau of Indian Affairs exists to provide services to the Federally Recognized Tribes, the National Indian Education Association takes the position that the Bureau of Indian Affairs respond and relate only to Federally Recognized Tribes before initiating any changes in program direction and/or structure affecting such tribes.

Policy Resolution No. 9
HR-9810 "INDIAN BASIC EDUCATION ACT"

WHEREAS: The National Indian Education Association is interested in examining HR-9810 as to its intent and basic implementation provisions;

NOW THEREFORE BE IT RESOLVED that the Board of the National Indian Education Association and its officers will continue to work with the Advisory Study Group on Indian Education and to encourage ASGIE to solicit input from tribal government and national and regional organizations

Policy Resolution No. 10
TO REVISE CFR-25, PART 273, B AND 273.31 OF JOHNSON O'MALLEY

WHEREAS: The National Indian Education Association, recognizing that the Bureau of Indian Affiars is in the process of revising the regulation on the Johnson O'Malley programs; specifically the distribution formula; and

WHEREAS: the National Indian Education Association recognizes that to do this the Bureau of Indian Affairs under s/s/273.3, Revisions

or Amendments of Regulation, must first consult with Indian Tribes and National and Regional Indian organizations; and

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association calls upon the lawmakers of the United States of America to assure that the Administration consult with Indian Tribes and Indian Organizations, National and Regional; and

BE IT FURTHER RESOLVED that the National Indian Education Association strongly urges that the Administration involve Indians prior to the publication of proposed regulations in the Federal Register; and

BE IT FURTHER RESOLVED that the National Indian Education Association urges the Secretary of Interior to revise CFR 25; specifically sections 273.13 and 273.31.

Policy Resolution No. 11
NATIONAL AMERICAN INDIAN TASK FORCE FOR VOCATIONAL EDUCATION

WHEREAS: The National American Indian Task Force for Vocational Education was formed by mandated action of over 200 leaders in Indian vocational education on June 30, 1977; and

WHEREAS: at a special causus on vocational education at the Ninth Annual National Indian Education Association Convention, it was the consensus of those present that National American Indian Task Force for Vocational Education pursue those goals and objectives as set forth in this resolution; and

WHEREAS: the purpose of the National American Indian Task Force for Vocational Education are:

1. The transmission of relevant and accurate data, information, ideas, and concerns relative to vocational education from the Indian community to policy-makers, administrators, and legislators;

2. Better coordination among information sources, programs and agencies relative to Indian vocational education, comprehensively viewed;

3. Better, more forcefully articulated statements of Indian values and positions relative to human and natural resource development through vocational education;

4. Increased and continuous attention to be given to theory, research, and implementation results and to revision and refinement of "work" and "vocational" education from the American Indian point of view; and

5. Improved and expanded dissemination of information, ideas, and knowledge of legislation, programs in existence, and

results of affective dimensions among those persons, groups, and institutions specifically interested in various aspects of Indian vocational education; and

WHEREAS: the National American Indian Task Force for Vocational Education is seeking recognition, support, and approbation of appropriate and important groups and organizations concerned with Indian vocational education with regard to the concept and purposes of the Task Force; and

WHEREAS: certain important and influential Indian organizations such as the National Advisory Council on Indian Education (NACIE) and the National Congress of American Indians (NCAI) have already given their recognition and support;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association hereby recognizes the National American Indian Task Force for Vocational Education and supports its efforts to obtain funding and operational self-sufficiency;

BE IT FURTHER RESOLVED that the Naitonal Indian Association requests the Task Force to work with the National Tribal Chairmen's Association (NTCA), National Congress of American Indians (NCAI), National Advisory Council on Indian Education (NACIE), American Indian Higher Education Consortium (AIHEC), Coalition of Indian Controlled School Boards (CICSB), and National Indian Education Association (NIEA) staff to provide training and technical assistance in the planning and development of vocational education programs for Indian Tribes.

Policy Resolution No. 12
BIA SPECIAL EDUCATION SERVICES

WHEREAS: The National Indian Education Association, through testimony and through public statements, has evidenced great concern for the education of Indian handicapped children; and

WHEREAS: the Bureau of Indian Affairs (BIA) has yet to come into full compliance with the education for ALL Handicapped Children Act, PL 94-142, which required the availability of a free appropriate education for all handicapped children, including such children under the jurisdiction of BIA; and

WHEREAS: there continues to be serious problems affecting the delivery of BIA special education services to Indian handicapped children as evidenced by (1) a shortage of qualified permanent special education personnel; (2) confusion between federal and state agencies regarding responsibilities for the provision of special education and (3) insufficient categorical special education funding; and

WHEREAS: this Association believes that all Indian handicapped children have a right to an education specific to their cultural and disability learning needs, and further recognizes that extra-

ordinary efforts are required to guarantee this right for such children under the school jurisdiction of BIA;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association recommends that the Secretary of the Interior undertake immediate actions to come into full compliance with the provision of PL 94-142, including:

1. The assurance of sufficient permanent qualified special education and related services personnel to provide appropriate services to Indian handicapped children, and

2. The development of written agreements with the appropriate federal (e.g. BIA Social Services, Indian Health Service) and state agencies concerning the provision of special education and related services to all Indian handicapped children in need of such services; and

BE IT FURTHER RESOLVED that the Secretary of the Interior act to insure that the newly established BIA special education budget line item be substantially increased in order to guarantee the availability of appropriate special education and related services to all Indian handicapped children in need of such services.

Policy Resolution No. 13
SPECIFIC LEGISLATION IN BILINGUAL EDUCATION
FOR AMERICAN INDIANS/ALASKAN NATIVES

WHEREAS: American Indians/Alaska Natives have qualified for participation in bilingual programs under Title VII, ESEA; and

WHEREAS: a total of $135 million were appropriated under the said Act during fiscal year 1977; and

WHEREAS: of the said total appropriated, only $3.25 million or 2.5% was allocated to American Indian language development programs; and

WHEREAS: many American Indian Tribes and Alaska Natives have been judged to be ineligible to participate in Title VII, ESEA for a variety of reasons; and

WHEREAS: the main constraint that prevents many American Indians/Alaska Natives from participation in the bilingual programs under said Act, is that language maintenance and developments are not encouraged; and

WHEREAS: only special and limited bilingual education programs are being sponsored through the Bureau of Indian Affairs and the Indian Education Act; and

WHEREAS: other funding sources have tendencies to ignore American Indian Alaska Native bilingual education needs; and

WHEREAS: many American Indian and Alaska Natives desire to retain, maintain, restore, and develop their native languages, loss of which will only accelerate the deterioration of the social and cultural life of American Indian and Alaska Natives leading to serious educational implications such as drop-outs and low achievement among others; and

WHEREAS: past Federal policies of forced assimilation, including the destruction of languages and cultural life of American Indian and Alaska Natives have caused poor educational achievement and other disadvantages; and

WHEREAS: language is important to American Indians and Alaska Natives in maintaining social stability, self-identity, and cultural integrity;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association strongly recommends that the Senate Select Committee introduce legislation in the United States Congress to provide financial support for American Indian and Native language development, restoration, renewal, retention and revitalization; and

BE IT FURTHER RESOLVED that the National Indian Education Association establish a working committee to assist the Senate Select Committee in development of said legislation and that the working committee will then provide a progress report at the next scheduled NIEA Convention.

Policy Resolution No. 14
SUPPORT OF THE AMERICAN INDIAN EDUCATION COMMISSION

WHEREAS: Children in all schools need authentic Indian teachers to serve as role models and to bring aspects of Indian culture into the classroom; and

WHEREAS: non-Indian teachers falsely claiming to be Indians prevent valid Indians from obtaining transfer and other special opportunities, and bring no special Indian cultural beauty to the classroom; and

WHEREAS: non-Indian teachers in the Los Angeles Unified School District are falsifying their ethnic identification by claiming to be Indian in increasing and alarming numbers; and

WHEREAS: the Indian community across the nation generally accepts the definition of an Indian as being at least 1/4 degree Indian blood; and

WHEREAS: the American Indian Education Commission has insisted that those newly acclaimed "Indians" be required to go before a panel of Indians whose responsibility it would be to review and validate each claim and whose decision would be final; and

WHEREAS: the LAUSD is supportive but hesitant in giving its full endorsement to our struggle to prevent this abuse of our culture and heritage;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association write the Board of Education of the LAUSD endorsing the wishes of and urging their total support of the American Indian Education Commission on this issue; and

BE IT FURTHER RESOLVED that the National Indian Education Association contact Dr. Gerald Gipp of the USOE and other appropriate agencies to also communicate in writing with the LAUSD Board of Education to express their support.

Policy Resolution No. 15
FEDERAL ASSISTANCE TO RESERVATION-BASED
AND TRIBALLY CONTROLLED HIGHER EDUCATION PROGRAMS

WHEREAS: There exists a demonstrated need for higher education service to be delivered on Indian reservations as an alternative to Indian people being forced to leave the reservation to acquire higher education; and

WHEREAS: there is clear agreement among the Congress, the National Indian organizations, the tribes, and Indian people that such service be subject to local control; and

WHEREAS: a major problem in the delivery of these and other services on Indian reservations has been caused by conflicting and arbitrary Federal requirements entailing the creation by the tribes of public agencies, non-profit corporations, governing or advisory boards, and other institutions foreign to our traditional forms of government, such requirements have made it very difficult for tribes to develop efficient and effective management and delivery mechanisms which fit into tribal concepts of government; and

WHEREAS: while the Indian tribes themselves recognize the need for the creation of sophisticated management and delivery systems for reservation programs, which may lead to the creation of special purpose public or private agencies; they also recognize that there are a wide range of options which can be used by tribal government to balance the need for coordination of programs with the need for individually tailored delivery systems, including careful delineation of authorities and responsibilities of the public and private agencies and organizations created by the tribes specific reporting and coordination requirements for these institutions, creation of a tribal planning coordination mechanism supplemented by the authority of OBM Circular A-95, and other mechanisms which fit the particular organization of each tribe; and

WHEREAS: legislation HR-9158 and S-1215 is pending in both Houses of Congress "to provide for grants to tribally controlled community colleges", and

WHEREAS: the National Indian Education Association has received indications from congressional staff that will aid NCAI and other tribal organizations in the formulation and advocacy of amendments to present and future categorical aid programs which will make these programs available to Indian tribes in an expedient manner;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association strongly urges and supports federal assistance to reservation-based and tribally controlled higher education programs; and

BE IT FURTHER RESOLVED that the National Indian Education Association strongly supports tribal efforts to create community colleges as a vehicle for the delivery of higher education services and recognizes the importance of the stability of these tribal institutions; and

BE IT FURTHER RESOLVED that the following statement of policy shall be the position of the National Indian Education Association:

While the National Indian Education Association supports tribal institutions, the National Indian Education Association urges the U.S. Congress to make assistance available to all tribal higher education programs whether or not the tribe has chosen to utilize a separately chartered or approved institution of higher education such as community colleges. Funding for the postsecondary education institutions upon the request of the tribe shall go to the tribe or to any tribal chartered division of government or to a tribally chartered program.

The primary intent of this resolution is to support the concept of tribally chartered community colleges where such an institution is deemed appropriate by the tribe. It is also directed at the large principle recognizing the prerogative of a tribe to develop its own delivery system instead of being forced to create local institutions on the mandate of the federal government, and that pending legislation reflect this prerogative; and

BE IT FURTHER RESOLVED that the National Indian Education Association urges that additional funds be made available at the earliest time possible for those operating tribally chartered colleges in dire need of funds to meet their expanding needs and to continue their programs as allowed by their charters to the fullest extent of the law and with the guarantee of due process; and

BE IT FURTHER RESOLVED that the Executive Director of the National Indian Education Association take all necessary action to expedite this resolution.

Policy Resolution No. 16
ADOPTION OF A FORMULA TO FUND JOM MONIES
EQUITABLE FOR STATES AND INDIAN TRIBES

WHEREAS: The Bureau of Indian Affairs (BIA) formula for distribution of Johnson-O'Malley (JOM) funds for FY 77 and FY 78 has an extremely negative effect on the educational advancement of Indian students; and

WHEREAS: the BIA distribution formula greatly reduces the amount of funds available to the Minnesota Chippewa Tribe and to 16 other states in the Nation; and

WHEREAS: the BIA formula is unequal in its distribution of JOM funds; and

WHEREAS: the BIA formula rewards states which have education as a low priority, and penalizes states which have education as a high priority; and

WHEREAS: the BIA does not have national, regional, and tribal approval of the distribution formula as mandated by Title II of PL 93-638, and is therefore illegal;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association supports the Indian Tribes in urging the appropriate subcommittees of Congress to adopt a formula that is equitable and beneficial to the majority of the States and Indian Tribes.

Policy Resolution No. 17
SUPPORT OF "INDIAN POSITIONS" AGAINST ANTI-INDIAN MOVEMENTS

WHEREAS: Certain interest groups have been organized for the purpose of degrading the rights of American Indian Tribes, which are guaranteed under solemn, valid treaties, whereby such treaties have been taken to task as being meaningless and unworthy of their purpose and intent as they apply to the Indian rights, in exchange for the cession of vast tracts of land and valuable resources; and

WHEREAS: one such organization, the Interstate Congress of Equal Rights and Responsibilities, has initiated a vigorous campaign directed to the abrogation of Indian treaties entered in true faith and honor; and

WHEREAS: every deceitful method of propaganda has been implemented to public organizations and schools in their efforts to belittle the rights of the American Indian people, which is to include proposed legislation with the false title of the "Native Americans Equal Opportunity Act", which would authorize the President of the United States to abrogate treaties "as soon as practicable";

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association at the 9th Annual NIEA Convention, held in

St. Paul, Minnesota, November 6-10, 1977, hereby expresses its opposition to such tactics demonstrated by such anti-Indian movements and thereby denounces such a bill and any other similar legislative proposal directed to the abrogation of our solemn treaties and rights thereunder; and

BE IT FURTHER RESOLVED that the National Indian Education Association respectfully urges the area Congressional delegation to oppose any such legislation in the light that the U.S. government has not fully paid its debt to the American Indian people for cession of valuable lands, broken treaties and injustices made; and

BE IT FURTHER RESOLVED that the members of the National Indian Education Association endorses the position statement which allows the National Indian Education Association to be available to the governors and Indian people to act in the capacity of advisor and for the purpose of advancing and advocating positive State tribal relationships.

Policy Resolution No. 18
SEPARATE CABINET-LEVEL DEPARTMENT OF EDUCATION

WHEREAS: HR-8473 and S-991 are bills introduced to establish a Cabinet-level Department of Education that would consolidate the entire education division of DHEW and a number of other education related programs including Indian Education; and

WHEREAS: also included in this proposed legislation (HR-8473 Sec. 8 (f)) is the statement: "There are hereby transferred to the Secretary all functions of the Secretary of the Interior with respect to the operation of schools for Indian children being administered by him through the Bureau of Indian Affairs"; and

WHEREAS: in S-991 Section 8, it is stated that "The President is authorized to transfer to the Department of Education any other agency or instrumentality of the Federal Government which the President determines has functions relating to education and should be transferred to the Department of Education to promote efficiency in Government and to carry out the purposes of this Act"; and

WHEREAS: all past efforts to transfer education and other services out of the Department of the Interior to other Departments that do not adequately honor the special relationship between the Tribes and the U.S. Government have resulted in a loss of tribal control of program policy, battles over Indian preference, and difficulties and hardships in competing for services and monies with the larger society and minority groups.

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association at its 9th Annual Convention requests that Willis D. Hawley, Education Study Director, Human Resources Team Presidents' Reorganization Project, The White House refrain from recommending transfer of BIA-DOI education programs to the proposed Department of Education until such a time that the new Assistant Secretary of the Interior might recommend such, after sufficient consultation with the Tribes.

Policy Resolution No. 19
TASK FORCE FOR INDIAN PREPARATORY ACADEMY

WHEREAS: The National Indian Education Association, National Congress of American Indians, and National Tribal Chairmen's Association have all gone on record as endorsing the concept of Indian postsecondary preparatory programs as the means to meet a recognized need to prepare Indian students for successful completion of degree programs in college, university and professional schools; and

WHEREAS: it is recognized that four categories of students in substantial numbers demonstrate a need for this educational service (college entry at freshmen level, community college students matriculating into degree programs, bachelor degree holders seeking entry into graduate programs, and degree or competency equivalency students seeking entry into professional schools); and

WHEREAS: it is believed true that the mateiral and human resources needed to provide for higher education preparatory program services are generally available to local or regional tribal resources;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association appoint (sponsor) a task force to determine the following:

a. Options, alternatives, and local potential site selections for initial higher education preparatory program services.

b. Survey the type (curricular variety) of preparatory services needed in specific and realistic terms.

c. Determine a realistic estimate for the number of students to be served through a higher education preparatory program for a 5-year program projection.

d. Identify the human and material resources available to the region most likely to establish higher education preparatory programs in terms of the technical and instructional services to be provided to students.

e. That this NIEA higher education preparatory program task force be required to complete its initial report for NIEA no later than 6 months from date of its appointment, and that it be allowed one year from date of appointment to complete a substantial document upon which NIEA, NCAI, and NTCA may base serious deliberation and engage in decision making procedure leading to immediate and appropriate response to meet the need as is described in the task force final report.

Policy Resolution No. 20
HEALTH MANPOWER EDUCATION

WHEREAS: Indian Self-Determination is a mandate of Congress for the Indian people; and

WHEREAS: health is a basic human right of all people and a necessary ingredient for Indian self-determination; and

WHEREAS: the health of the American Indian is documented to be one of the lowest in the nation; and

WHEREAS: there is a lack of an identifiable health manpower tool; and

WHEREAS: increased access to quality education is the only long-range absolute assurance of entry to professional level of health careers programs for Indian students;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association recognize health manpower development as a priority issue and lend full support to health manpower education; and

BE IT FURTHER RESOLVED that NIEA provide a forum at the general assembly for discussion of education for health manpower; and

BE IT FURTHER RESOLVED that NIEA in the future provide separately from the general assembly an increased number of workshops concerning education for health manpower such as direct care providers, allied health, health care administration and public health.

Policy Resolution No. 21
NIEA REGIONALIZATION OF BOARD REPRESENTATION, RELOCATE HEADQUARTERS TO WASHINGTON, D. C., ESTABLISH NIEA LOBBYIST OFFICE

WHEREAS: The Western United States is not being represented on the Board of Directors on the National Indian Education Association and additional members are needed to build a strong viable organization, and the National Congress of American Indians and the National Tribal Chairmen's Association do have regional and area representation and do run effective organizations, and there is a need to equalize and distribute representation and enhance communication effectiveness of NIEA; and

WHEREAS: the National Indian Education Association would benefit by having access to educational hearings in Congress and it is evident that many of the Title programs affecting Indian education are currently in the process of renewal and the advantages of making the move to Washington, D. C. at this time may be economically feasible; and

WHEREAS: Indian children, parent committees and project personnel experience great frustration in achieving maximum results because of an isolation from the rest of the Indian educational network due to a lack of communications and information about legislative and administrative actions affecting Indian education, and NIEA is a natural and logical mechanism for providing a network of all those groups involved in the education of Indian children;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association institute a plan to regionalize the representation of the Board of Directors; and

BE IT FURTHER RESOLVED that the National Indian Education Association membership approve the move of the NIEA's office location to Washington, D. C. contingent upon the economic feasibility of such a move;

BE IT FURTHER RESOLVED that the NIEA seek funds to establish a national Lobby (Legislative Service) Division located in Washington, D. C. to monitor legislative and administrative activity and to develop a communications system for all Indian Education projects and parent committees to provide information on a timely basis, and that the specific operational elements of this NIEA Lobby Division conform to the plan attached to this resolution (see attached plan);

BE IT FURTHER RESOLVED that NIEA provide a network to provide information to its members about legislative issues;

BE IT FURTHER RESOLVED:

1. That NIEA be located in Washington, D. C.

2. A full time lobbyist be employed for legislative service and presentation of testimony by parent committees and project officials.

3. A funding plan be developed which would seek a committment from every parent committee and other interested Indian groups of $100 per year other than federal funds (there are 1,032 Part A parent committees throughout the country).

4. Should adequate funding be arranged, a suggested plan of operation from this source would be:

Lobbyist Administrator	$ 30,000
Communications Coordinator	20,000
Secretary/Bookkeeper	12,000
Supplies	3,600
Office Space ($600/mo.)	7,200
Telephone	12,000
Xerox expenses	9,600
Postage	9,600
Travel	10,000
Total	$114,000

In addition, there would be a one-time expense for office furniture and equipment of $5-10,000.

5. There may be ways to reduce the expense of operational costs:

   - seek free office space from another organization.
   - lower salaries
   - have lobbyist serve as Communications Coordinator
   - solicit contributions of copy service, telephone, etc.
   - limit lobbyist's travel

6. This basic plan was developed by the Title IV Regional Conference participants in Albuquerque during October 4-6, 1977 and the NIEA Special Title IV Caucus in St. Paul during November 7, 1977.

Policy Resolution No. 22

WHEREAS: The parent/student committee of the Title IV, an American Indian program of Syracuse, New York, has approved a resolution directing Ms. Pamela Alexander, Chairperson of the Title IV, an American Indian program of Syracuse, New York, to present the following resolution to the National Indian Education Association, November 1977;

NOW THEREFORE BE IT RESOLVED that the Naitonal Indian Education Association obtain information from the United States Office of Indian Education in Washington, D. C. regarding the following questions and distribute this information to its membership:

1. From what sources did/do funds to pay for a contract to evaluate 250 Indian education programs emanate.

2. If part of the funds for the aforementioned contract emanate from the Office of Indian Education - what are specific reasons for having the funds emanate from the Office of Indian Education.

3. Why has there been a decrease (from 17 in 1976-77 to 6 in 1977-78) in the number of technical assistance workshops related to Title IV, Part A programs.

4. Why weren't any American Indians involved in the task force which dealt with recommendations concerning Title IV, Part A of Public Law 92-318.

Policy Resolution No. 23
JOHNSON-O'MALLEY
(To revise or amend CFR-25, Part 273, B and 273.31.)

WHEREAS: The Rules and Regulations to implement PL 93-638, Title II, specifically CFR-25, Part 273.13:IV and Part 273.31 (a), (b), (c), are contrary to the self-determination of Minnesota Chippewa people and tribal youth enrolled in public schools in five states; and

WHEREAS: CFR-25, 273.13 essentially closes down three Indian community schools by having less than 70% eligible Indian students in the school district, but exceeding the 70% requirement in the Indian community school, and reduces the educational services in three other Minnesota school districts and approximately 20 other schools across Indian country; and

WHEREAS: such educational services are proven and documented to be exceptional in raising the academic levels of Indian students, as well as, reinforcing the cultural characteristics of Indian people; and

WHEREAS: CFR-25, Part 273.31 provides for revision or amendments to the Rules and Regulations;

THEREFORE BE IT RESOLVED that the National Indian Education Association support the Minnesota Chippewa Tribe in requesting that the Bureau of Indian Affairs conduct hearings to amend or revise the Rules and Regulations governing distribution formulas in strict compliance with CFR-25, Part 273.31.

Policy Resolution No. 24
TITLE III - DEVELOPING INSTITUTIONS

WHEREAS: Title III of the Higher Education Act of 1965, as amended, is a major impetus in strengthening "developing institutions" of higher education; and

WHEREAS: tribally controlled community colleges serving various American Indian tribes and Alaskan Natives are accurately classified as developing institutions; and

WHEREAS: the developmental needs of such American Indian and Alaskan Native colleges are not being adequately met by current Title III funding levels; and

WHEREAS: the National Congress of American Indians is vitally concerned that federal institutional assistance toward the improvement of tribally controlled community colleges be strengthened and expanded;

NOW THEREFORE BE IT RESOLVED that the National Congress of American Indians does hereby recognize and support the need for a larger Title III appropriations level for all developing institutions up to the current authorized level of 120 million dollars; and

BE IT FURTHER RESOLVED that the National Indian Education Association recommends that steps be taken to facilitate an amendment to Title III which would expand and improve Title III assistance to American Indian and Alaskan Native colleges; and

BE IT FURTHER RESOLVED that such expansion and improvement of Title III assistance include a larger share of the total annual appropriations under Title III; assurance of American Indian and Alaskan Native input in the Title III funding and proposal review process; and assurance that more adequate monitoring and evaluation of American Indian and Alaskan Native Title III projects be implemented with the involvement of American Indians and Alaskan Natives.

Policy Resolution No. 25
TITLE IV CONTINUATION & APPROPRIATION

WHEREAS: The Indian Education Concerns Committee recommended the extension of PL 92-318, Title IV, IEA 1972; and

WHEREAS: Title IV has proved to be beneficial to American Indian children; and

WHEREAS: Title IV has not had a sufficient amount of funds or time to fully meet special educational needs of American Indian children;

NOW THEREFORE BE IT RESOLVED that the 34th Annual Convention of the National Congress of American Indians held in Dallas, Texas strongly recommend to the U.S. Congress that PL 92-318 be renewed for a period of not less than 5 years from the date of expiration in 1978; and

BE IT FURTHER RESOLVED that the National Indian Education Association recommends to Congress that the funding level of Title IV be not less than 50% of the total originally authorized for Title IV. The annual level of appropriation would be not less than 284.5 million. The distribution of these appropriations would be as follows:

Proposed for FY '78

1.	Part A-	228.50 m.
2.	Part B-	35.00 m.
3.	Part C-	8.00 m.
4.	Part E- ($600,000 for NACIE $300,000 for T.A.)	2.60 m.
5.	Part F- Teacher Training	2.00 m.
6.	Part G- Fellowship	1.50 m.
		284.50 m.

Policy Resolution No. 26
TITLE IV LEGISLATIVE AMENDMENTS, RULES AND REGULATIONS

WHEREAS: The National Congress of American Indians and the National Indian Education Association have received recommendations from tribal groups and communities for possible revisions to the Rules and Regulations of PL 92-318, Title IV, Indian Education Act 1972; and

WHEREAS: the National Congress of American Indians and the National Indian Education Association feel that further review is needed of the possible revisions prior to submission to the U.S. Office of Education;

NOW THEREFORE BE IT RESOLVED that the National Congress of American Indians and the National Indian Education Association will cooperatively review and evaluate the recommended changes to the Title IV recommendations; and

BE IT FURTHER RESOLVED that appropriate changes be forwarded to the U.S. Office of Education and to appropriate Congressional Committees; and

BE IT FURTHER RESOLVED that the National Congress of American Indians and the National Indian Education Association will submit to their respective memberships the results of the submission of the recommendations.

Policy Resolution No. 27
VOCATIONAL EDUCATION

WHEREAS: The organization known as the Northwest Indian Education Conference serves to provide positive and authentic reinforcement for proposed solutions to relevant education needs of affected tribes in the membership area; and

WHEREAS: concentrated professional and experiential educational expertise from within the membership ranks does serve to en-

hance the capabilities of NWIEA to qualifiably identify and justify proposed solution actions; and

WHEREAS: the High Plains Indian Higher Education Alliance of Montana has proposed the establishment of an Indian Department within the Office of the State Superintendent of Public Instruction-Vocational Education; and

WHEREAS: it is the primary intent of this proposal that the Montana State Vocational-Education Office and programs develop and provide more realistic services to the Montana Indian Reservations;

NOW THEREFORE BE IT RESOLVED that the Northwest Indian Education Conference hereby supports and endorses the establishment of the subject office as proposed by the High Plains Indian Higher Education Alliance; and

BE IT FURTHER RESOLVED that this action is based on recognition of vocational education programs as a vital element to tribal and individual Indian self-development and self-determination.

Policy Resolution No. 28
UNIVERSITY OF NEW MEXICO FINANCIAL AIDS OFFICE

WHEREAS: There are over 750 American Indian students attending the University of New Mexico; and

WHEREAS: there are no financial aids officers presently employed by the University of New Mexico that are knowledgeable regarding the various financial programs available to Native American students, i.e., BIA, tribal, etc.; and

WHEREAS: the present financial aids staff do not understand the various cultural and spiritual needs of the American Indian students which has resulted in the denial of the students' right to travel home and practice their religion; and

WHEREAS: these concerns cause American Indian students undue anxiety, loss of valuable time, dissatisfaction with the University of New Mexico, and can discourage American Indian students from continuing their education;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association supports the Kiva Club, the American Indian Students' Organization of the University of New Mexico to establish an American Indian Financial Aids Office; and

BE IT FURTHER RESOLVED that the National Indian Education Association urges the University of New Mexico to staff this Financial Aids Office with trained American Indian professionals.

Policy Resolution No. 29

RESOLUTION OF SUPPORT FOR UNITED NATIONAL INDIAN TRIBAL YOUTH, INC. AND NIEA's ACCEPTANCE OF A POSITION OF UNITY's NATIONAL POLICY MAKING BOARD

WHEREAS: United National Indian Tribal Youth, Inc., hereinafter referred to as UNITY, is a national organization designed to serve as a mechanism through which American Indian youth may work together to build a better future; and

WHEREAS: youth memberships are open to affiliated Indian youth clubs on the junior high, high school, college, or other post-secondary levels or to individual Indian youth through age 25 who are enrolled in an educational or vocational training program or employed or active in the military service; and

WHEREAS: UNITY offers American Indian youth opportunities to communicate and share with other American Indian people -- whether urban, reservation, non-reservation, federally recognized, or non-federally recognized tribes; and

WHEREAS: UNITY supports the National Indian Education Association and holds a position open to an official NIEA representative to serve on UNITY's national policy making board;

NOW THEREFORE BE IT RESOLVED that the National Indian Education Association goes on record as supporting the overall concepts of UNITY as aforementioned; and

BE IT FURTHER RESOLVED that NIEA agrees to fill the position offered on UNITY's national policy making board with an official NIEA Representative.

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Views expressed herein do not necessarily reflect the position or policy of the Bureau of Indian Affairs and no official endorsement by the Bureau of Indian Affairs should be inferred.